The Churchman.

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DAILY SERVICE.

"O how amiable are Thy dwellings, Thou Lord of Hosts! My soul hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh rejoice in the Living God."—Psalm lxxxiv: 1, 2.

PUBLIC WORSHIP is celebrated, every Week-day, in this city as follows—

Trinity Church.........At 9 A. M., and 3 P. M.
All Saints' Church........." 8 "
St. Luke's Church. [Sundays included]....." 8 A. M.
Holy Communion administered, every Sunday, at 10½ A. M. Upon all Festivals other than Sunday, at 11 A. M.; and Evening Service on Friday, at 3 P. M.
St. Clement's Church........." 8 A. M.
Calvary Church........." 8 " and 6 P. M.
Church of The Annunciation........." 8 " and 4½ "
Church of The Holy Communion........." 8 " and 6 "
Saints' Days, a second Service, Lecture and Offertory at 11 A. M.
Church of The Crucifixion........." 8 A. M.

Calendar for November.

19. Twenty-Second Sunday after Trinity.
26. Twenty-Third Sunday after Trinity. [The Collect, Epistle, and Gospel, for the Twenty-Fifth Sunday, are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. Ember Day.
23. Ember Day.
24. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of the Psalms of the Day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

THANKSGIVING DAYS APPOINTED BY THE CIVIL AUTHORITY.

November 23.—Pennsylvania—New Jersey—Maryland—Ohio,
" " Kentucky.
" " New York, Tennessee.
" 24.—Missouri.
" 30.—Massachusetts—Connecticut, Rhode Island.

☞ The proper Service for the Day is printed immediatel before the Family Prayer.

Poetry.

From The Missionary.

"SO HE GIVETH HIS BELOVED SLEEP."

"Your boy is looking as peaceful and happy, asleep in his cradle, as you can desire."

Sleep lies like dew about thee,
The sleep which God bestows;
Nor pain, nor care, nor sorrow, yet,
Thy peaceful spirit knows:
Washed from the first transgression,
In that baptismal flood,
God makes thee his beloved,
Through the Beloved's blood.

Sleep sweetly on, and safely,
Mine own baptismal child,
Calm as the stream in Eden's bower,
While yet Jehovah smiled:
The heavenly Dove hangs over thee,
With blessed, brooding wing,
To shelter and to shield thee
From evil thought and thing. G. W. D.

London, 24 Aug., (St. Bartholemew's Day,) 1841.

Communications.

For the Churchman.

Can a minister of the Gospel properly preach *conversion* as a duty required of Christians, that is, of those who have been made disciples of Christ by His sacrament of Holy Baptism? Is not the term applied in Scripture only to those who, being Jews or Gentiles, have not yet been thus made disciples, or members of the Church? The New Testament answers the last question in the negative. Strange then that the first should ever be asked! In St. Luke xvii. 4, the word "turn again," and in St. Matthew xviii. 3, St. Luke xxii. 32, and St. James v. 19 and 20 the words "converted," "convert," and "converteth," are from the same word in the original which is used to designate conversion from judaism or paganism to Christianity. Indeed the very term *repentance*, describing a duty so constantly urged upon Christians, has, in the original, the same meaning—a change or conversion. And for this the Church bids her members pray, as often in various forms of petition, so very directly, in that part of the Ash-Wednesday service in which the people are audibly to unite with the minister.

Being a Christian, that is, having been baptized into the name of Christ, does indeed, as it is admission into covenant with God, give an interest in all that Christ has done for man's spiritual and eternal good, even to the extent of securing to the baptized God's promise and pledge that that good shall be his, and therefore a title to that good, on conditions which, by the grace given in that covenant, he is enabled to perform. And as these blessings of the covenant are promised in Scripture to none but the baptized, it follows that, in baptism, a great conversion or change comes upon the subject: such as the Bible means when it says, "As many of you as have been baptized into Christ have put on Christ,"* and when it speaks of "the washing of *regeneration*;"† and such as the Church means, when she says that every one receiving Holy Baptism is therein "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," and thus "called to" a "state of salvation;" and that, "being by nature born in sin, and the children of wrath, we are hereby made the children of grace."‡

All God's gifts to men, and all His mercies towards them, have reference to their nature as moral agents, required to turn them to His glory and their own spiritual good. If they are not thus improved, they do but aggravate guilt, and therefore cannot but increase its punishment. Better, far better, the natural idiot, than the man endowed with reason, who neglects the appointed means of attaining to the intellectual, moral, and spiritual perfection of a better world. In that world, the imbecility of the former will be removed, and his innocence be invested with purity and holiness, and a capacity for the intelligent enjoyment of the exalted services, and the complete beatitude of heaven: but alas! the latter, for that he failed duly to consider his character as a *redeemed* intelligent moral agent, and the obligations resting upon him as such, will find his portion with those intelligent moral beings who "kept not their first estate" in heaven, but turning God's gifts against Him, were "cast out," and are "reserved in everlasting chains under darkness unto the judgment of the great day," when both classes, human and angelic, who have perverted their intellectual endowments to their moral and spiritual detriment, and failed to direct their energies towards that honor and glory of their God for which they were given, will be doomed to the justly resulting degradation and misery to all eternity.

And as thus it is, witn the high *intellectual* and *moral* privileges of which man's *natural* birth makes him the heir; so is it with the *spiritual* to which his *new* birth, or *regeneration*, admits him. They are great: they are glorious: they make him altogether another being from what he was made by his natural birth. They bring him within the hallowed circle of God's calling and election in Christ: but this calling and election himself must *make sure*, that is, as holy Paul did, use the means for escaping being ultimately "a castaway." They bring him into a state of salvation, that is, a state in which salvation is provided for him, and placed within his reach, and in which, of course, he has ability given him to reach it, on such terms and conditions, and by such means, as God, not for their own merit or efficacy, but of His superabounding mercy, has been pleased to appoint: but it is his, by faithfully complying with these terms and conditions, and faithfully using these means, to perform the Scripture duty of working out his own salvation. Thus is it required of the members of Christ, children of God, and inheritors of the kingdom of heaven, that they walk worthy of the vocation wherewith they are called. What this prescribed path is, they are to know from the word of God. Let its teachings for the government and direction of the understanding, the affections, and the conduct, be sincerely and impartially considered, and each one honestly compare therewith his experience of himself, and his observation of the baptized community around him, and then ask whether the preaching to that community of the necessity of conversion—deep and thorough conversion—can be out of place: not conversion indeed from an unchristian to a Christian *state*, from the world to the Church, from without the Gospel covenant to within it, from alienation from the commonwealth of God's chosen people to citizenship with that commonwealth:—*this* conversion was effected in Baptism. And it is because sinners among Christians *have been* brought into a state of salvation, into the Church, into the Gospel covenant, into the commonwealth of God's elect,—it is because they *are* members of Christ, children of God, and inheritors of the kingdom of heaven,—that their conversion from *sinfulness of personal character*, is the more binding upon them, urged by the most moving considerations, and enforced by the most awful penalties. There is dreadful meaning in the apostle's declaration, "It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them." There is much more in the horror of the spiritual application, than even in the disgust and loathsomeness of the literal expression, of "the true proverb" introduced by him in the same connection, "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." It was of a baptized man of whom the same apostle said, "Thou art in the gall of bitterness, and in the bond of iniquity;" and they were baptized persons to whom St. Paul wrote, "Who hath bewitched you that ye should not obey the truth?" "I am afraid of you, lest I have bestowed upon you labor in vain." Do not such Christians need conversion? Do they not need it the more, because they *are* Christians, bringing disgrace on the body of Christ, as very members thereof; wicked and rebellious children of God; and heirs of heaven, despising their inheritance, basely ungrateful for the love which provided it for them, rejecting the grace which would enable them to attain to it; and using very means to forfeit it forever?

It were sinful to make such mournful—though unhappily too true—views of human nature a ground for charging error or inconsistency on the Gospel view of holy baptism as conferring on all its recipients regeneration with God's Holy Spirit,§ a being "born," according to our Blessed Saviour, "of water and of the Spirit."‖ Were the "stiff-necked, and uncircumcised in heart and ears" whom the blessed Protomartyr rebuked,* the only ones who could "resist the Holy Ghost," and therefore set themselves against His gracious designs and operations in their behalf? Can none imitate the sin of those "pharisees and lawyers" who "rejected the counsel of God against themselves?"† Was the guilt, so often denounced by the Prophets, of God's people *breaking the everlasting covenant*, confined to the Church before the coming of Christ? No, surely. Now, as ever, God deals with man in consistency with His sovereign will and pleasure that he should be a moral agent. All His counsels and decrees, His will and designs, concerning man are governed accordingly. He establishes His covenant with man in Christ: He receives man into that covenant: He invests him with its privileges and blessings: He promises and pledges to him its rewards: He lays upon him its solemn and momentous obligations: He imparts to him grace to enable him to be faithful: He points out means for his growing in this grace more and more: He reveals to him the ample provision made in the scheme of grace and mercy in Jesus Christ, for the substitution and acceptance of His perfect righteousness and all-sufficient merits, in the place of what can never be, the meritorious righteousness of man, in favor of all, within the covenant, who humbly and sincerely endeavor to comply with the Gospel requirements of faith, penitence, and devotion: and then He leaves him to walk worthy of his vocation, to make his calling and election sure, and to work out his salvation. Which if he neglects to do, he incurs the tremendous guilt implied in our Saviour's exclamation over apostate Jerusalem, "*How often would I—and ye would not!*" He resists the counsel of God in his behalf. Surely, then, if ever he would have hope, he must become a converted man. This is true in its fullest sense of the unhappy many who have either never thought of their baptismal obligations, or having given heed to them, have fallen from their steadfastness, and turned away from their profession. It is true of those who, not entirely heedless of their obligations, still allow themselves to be but partial disciples; not withdrawing *all* their heart from God; but at the same time *not giving Him all*; either resisting their own convictions of what is duty, or in the strength of prejudice, or the listlessness of ignorance, both of which more earnest application might remove, falling short of the commandments and ordinances of the Lord. It is true, too, in their respective measures, of those who, however generally heedful of the "things that accompany salvation," are not always sufficiently watchful over propensities, passions, or dispositions, of evil tendency. In these two last named classes, voluntary indulgence often makes their failings eat into the very core of their character, and thus renders necessary an extent and thoroughness of conversion, the want of which may bring great wretchedness, it may be awful despair, upon their dying hour. With the character of the first class, there is so much of the element of infidelity, of heathenism, and therefore of apostasy from the faith, that unless their conversion—save in the matter of being admitted into the Church which they disgrace, and into the covenant which they have broken, and of being thus regenerated by the Holy Ghost Whose offers they spurn, and Whose influences they resist—be as thorough as if they were never named after the name of Christ, they "shall not enter into the kingdom of heaven." B. T. O.

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* Galatians iii. 27.
† Titus iii. 5.
‡ Catechism.

§ See prayer immediately after the Lord's Prayer, in the Church's "Public Baptism of Infants."
‖ Gospel in "Baptism of Those of Riper Years," and the following "Exhortation."
* Acts vii. 51.
† St. Luke vii. 30. There seems to be a pretty general agreement among the learned, that εις εαυτους is not properly rendered "against themselves." In this sense, it would be immediately connected with "rejected;"—they "rejected, against themselves," or to their disadvantage and loss, "the counsel of God." Preference is given, however, to a more usual meaning of εις—one contrary indeed to the above—according to which it rather signifies *for*, or *in behalf of*, and is connected with "the counsel of God:"—they rejected the counsel of God for—that is, which was for—or in behalf of, themselves.

For the Churchman.

Mr. Editor,—Without pretending to be "learned in rubrics," I would respectfully say to "A Country Parson," in your paper of November 11th, that I presume the questions he puts are already sufficiently answered for the Diocese of New York, by the fact stated by "J. A." in the Churchman of October 14th, "that the Bishop of this Diocese gave an official judgment in the matter several years ago." This judgment J. A. states was to the following effect:—"(1.) that when a Saint's Day or similar Holy Day, occurs on Sunday, the *Lessons* for the *Sunday, both Collects*, and the *Epistle* and *Gospel* for the *Holy Day*, are to be used; except when such concurrence falls on Easter Day, Whitsunday, or Trinity Sunday, when the whole service for the Sunday is to be used, *with addition of the Holy Day Collect*;—(2.) that the same *rule* is to apply when a Saint's Day falls on the Monday or Tuesday in Easter Week, or the Monday or Tuesday in Whitsun Week;—and (3.) the same *exception* is to apply when a Saint's Day falls on Ash-Wednesday, in Passion Week, on Ascension Day, or on Thanksgiving Day."

According to the above, when there is a "concurrence of the Feast of St. Andrew"—or the Feast of All-Saints, as may be the case when the *Church's* day is observed as Thanksgiving—" and the Thanksgiving for the fruits of the Earth," &c., "the whole service for Thanksgiving Day is to be used, *with addition of the Holy Day Collect*." A. S.

For the Churchman.

THE CHURCH IDENTIFIED.

SECTION X.

SECTS SINCE THE REFORMATION.

Having succeeded in identifying a part of the Church which is free from the Romish jurisdiction, and which has done much toward extending the Church in this western world, we will now draw our subject within still narrower limits, and proceed directly to the more immediately practical conclusion of our present undertaking. Before proceeding, however, to trace the introduction and extension of the English Branch of the Church into this country, and to identify its existence here, we will pause to consider the several sects to be found in this country, which have come into existence since the Reformation.

In considering these Sects we shall see that some of them were formed by persons seceding directly from either the Roman or the Reformed Branches of the Church, some have been formed by divisions in those sects, and still an another class have arisen as it were *de novo*, by some individval, collecting around him a number of persons from all sects, and some that belonged to no sect. Hence we may divide them all into three classes, *Primary, Secondary, and Autothentic*, which we will mention in order, beginning with the first class.

In this enumeration I shall have regard only to the sects in our own country. I shall in all cases take their own statements, accounts of their origin, and, when I can conveniently do so, I shall give those statements in their own language. My object will not lead me into any general account of their doctrines or of their principles of church polity, but our attention is directed chiefly to their history as visible societies.

I. PRIMARY SECTS.

Under this head I include some nine or ten different denominations. Their characteristic, by which I have classified them, is that, with one or two exceptions, they are attempted reformations in some one or another of the Branches of the Church, that we have already identified, which resulted in secessions from that Branch of the Church in numbers so large as to form a sect by themselves. I shall take up the consideration of them in the alphabetic order.

1. *Baptists.* The Baptist Church in this country was founded in *March*, A. D. 1639. "Many of the first settlers in Massachusetts were Baptists, and as holy and watchful, and fruitful, and heavenly a people, as perhaps any in the world" says *Cotton Mather*.* Roger Williams having escaped the intolerance of the *Puritans* of Massachusett's Bay, came to what now is called *Providence, Rhode Island*, in 1636, founded a Colony, and became its governor. He was a Baptist, and "many of his people entertained his views." But neither he nor any of them having been baptized, as they understood the rite, and "there being no minister in New England who had been baptized by immersion on a profession of faith; in March, 1639, *Ezekiel Holliman* baptized Roger Williams, who then administered the rite to Holliman and ten others." Williams had been ordained in the English Church. "Thus was founded" under Roger Williams as Governor of Rhode Island, and minister of the Lord Jesus, and by Ezekiel Holliman, Deputy Governor, with ten others, the first Baptist church on the continent of America."

But though this was the origin of that church in this country, it was not the origin of the communion to which it belongs. Our author claims:

> "That persons holding Baptist sentiments have existed always in the Church; that for the first three or four centuries after Christ, the whole Church held to such sentiments—that the *Novatians*, the *Donatists*, the *Paulicians*, separated from the Church because sentiments and practices of an opposite character were being introduced—that fleeing from the persecutions of the Church which had now become apostate, they finally settled in the vallies of Piedmont and became what was afterwards known as *Albigenses* and *Waldenses*; that at the time of the Reformation they became scattered throughout Europe and sprang up in part as a Baptist church. But the first *society* or *church* of Baptists which our author names is as follows: 'The British Baptists continue to multiply; and in 1689, they, with forty of their bishops [preachers, for they had no Bishop in the established sense of the word], assembled in an association at London and adopted a confession of Faith; the same that was adopted by the Philadelphia association in 1742.'"

Mr. Gillette refers to nothing earlier than this which can be regarded as the origin of the Baptists *as a Church*; for most evidently any number of persons, though they hold the same views, cannot be regarded as *a church* until they are gathered into some bond of union, with a formal organization. A church is a society of persons, and implies not only the existence of the persons, but it also implies that they are gathered out of the rest of the world and brought together either in some place or within some definite and visible bond of union. Mr. Gillette points out no such association, which he recognises as a Baptist church before the one named above in 1689. I should certainly differ from him on this point, but as the difference is of no material importance to our present object, I will not take up the time to point it out.

There is no need that we should go into the history of the Baptists any farther, for the purposes of our present inquiry. Their claim is that the Church or Society which Christ and the Apostles founded, early became apostate, and that the Baptist church was founded some centuries later by persons who seceded from the apostatizing Church of Christ. Of course, therefore, the Baptist church is another, and entirely distinct from that from which its founders separated.

The Baptists claim in this country 4,000,000 people, 1,000,000 members, 9,000 churches, and 6,000 ministers.

2. *Congregationalists.* In giving the origin of this sect I shall follow chiefly the account by the Rev. E. W. Andrews, *Pastor of the Broadway Tabernacle, New York*, in Rupp's Collection, p. 184.

> "The origin of the Congregationalists as a modern sect is commonly ascribed to Robert Brown, who organized a church in England in 1583. But it appears probable that there were churches formed upon congregational principles in the reigns of Edward VI. and Queen Mary, although it is impossible to speak with any certainty concerning them. But the dividing line between the supporters of the church, and the non-conformists, was not distinctly drawn until the Acts of Supremacy and Uniformity passed in the early part of Elizabeth's reign. From this period there was little hope of permanet reconciliation between them and the church, although it was not until about the year 1565 that separate assemblies were held. It is from this time that the *Puritans* are to be regarded as a distinct party."

Brown's church, however, seems to have come to nought, and many—perhaps a majority of the early Puritans or non-conformists—were Presbyterians in principle.

> "But about the commencement of the seventeenth century appeared *John Robinson*, who has, not inappropriately, been called the Father of modern Congregationalism. We first hear of him as a pastor of a church which had been formed in the north of England in the year previous to Elizabeth's death [March 1603]. But not finding things to their mind in England, they left for Holland in 1608, and Mr. Robinson soon followed. 'Mr Robinson and his congregation, upon their arrival in Holland, first joined themselves to the church at Amsterdam [Dutch Reformed]; but owing to the dissensions that had broken out among its members, at the end of a year they removed to Leyden. In the year 1617, Mr. Robinson and his church began to think of a removal to America, Robinson remained with the majority at Leyden, and Elder Brewster accompanied the emigrants.' They arrived at Plymouth, Mass. 1620. To Mr. Robinson and his church at Leyden, in the old world, and at Plymouth in the new, we owe the first modern developments of the principles of the congregational polity."

Thus, then, the Congregational Church was formed by seceders from the English Church since the Reformation. At first they gathered their congregations within the bosom of that Church, then they went to Holland, and, failing to gain their object there, obtained a grant of a large tract of land in America, and came hither to settle.

Of course there is no pretence that these Pilgrims were the Church of England.

> Mr. Robinson "at the commencement of his ministry among the separatists, in common with Brown, denounced that Church, as *essentially anti-christian*, and would neither regard her members as brethren, nor hear her ministers preach." His opinions underwent some change after this. "yet it does not appear that Mr. Robinson was ever willing to admit that the Church of England, as a National Establishment, was a Christian Church, although he communed with its individual members."

This, we are to remember, was after the Reformation—after the Church of England had adopted the Apostles Creed, as her Rule of Faith—after its adoption of the xxxix Articles as the standard of her teaching on all points included in them.

The complaints against the Church by the Puritans, were, at first, only against the use of some of the clerical garments—ceremonies—and against certain abuses of plurality, non-residence, &c., and against a general laxity of discipline. Granting that the Puritans were right in all this, these abuses did not endanger the salvation of *their* souls, so long as they remained in the Church, and were faithful to themselves, and when they had borne their testimony against them, and "refused compliance, yet without separation," as they told some of their own members, that they must do in regard to themselves. I cannot see why they had not done all that was required of them. But when the King and Parliament had enacted the Church as a part of the law of the Realm, and required of all people within it, to obey that law—then, in their estimation, *the Church* which had not thereby been changed one iota in her doctrines and discipline, became anti-christian,—they could not recognise its members as Christians or brethren, nor hear her ministers preach.

While in Holland, they were beyond the King's dominions, and the jurisdiction of the English Church. But in America it was otherwise; and, therefore, their enterprise must be regarded, in a religious and ecclesiastical point of view, as being the same as if it had been undertaken in England. They claim no historic connection with a part that was before them. They do not claim to have been founded by the English Church, or any other Branch of the Church, but by John Robinson and others, seceders from the Church in England co-operating with him.

The Congregationalists have 160,000 members, 1,300 congregations, 1,150 ministers, chiefly in New England.

3. *Dutch Reformed.* In speaking of this sect I shall follow chiefly Dr. Brownlee's *Account of the Dutch Reformed Church*, in Rupp's collection—p. 220.

> "The Dutch Reformed Church is the oldest Church in the United States, which adopts the Presbyterian form of Church government. Its history begins with the history of New York and New Jersey. It is a branch of the National Church of Holland." . . . The Dutch West India Company were the first who carried the ministers of the Gospel from Holland to our shores. Until 1772, they were dependent upon the *Classis* in Holland; and of course, therefore, they did not become an independent Church until after that period.

They receive, as their Rule of Faith, the Confession of Faith, &c., of the *Synod of Dort*.

Now upon this state of facts two questions arise, one relating to the Dutch Reformed Church in the old country, and the other to its mission in this country.

On the first point I freely confess, that I have not the means at hand to investigate the Reformation in the Netherlands so minutely as I should like; but still, I have enough for our present purpose.

At the commencement of the Reformation, as it is called, Netherland consisted of four Dioceses. These, on the accession of Phillip II. of Spain, were increased to fourteen. Amsterdam was in the diocess of Haerlem. The Reformation commenced among the people as individuals, and was not carried on, as in England, by the Church, in her regular course of ecclesiastical proceedings. The recognised authorities of the Church did not encourage the change at all, but still adhered to their old opinions. The Protestants, consequently, separated from the Church, and formed themselves into a new Church on the Calvanistic foundation.

I have no means of ascertaining what were the relative numbers of the two parties—the Catholics and the Protestants. Yet from all I can learn, the Catholics have generally been the most numerous; and at present, though the Dutch Reformed religion is established by law, they have in Amsterdam twenty-two churches, and the Dutch Reformed only ten; other Christian denominations together, eight.*

But the relative numbers is not very important. It is always held, that the identity of a society depends upon its officers and recognised authorities. This point was clearly established in the famous case of the Presbyterian Church of York, Penn. The court, in that case, held the Old School to be the Presbyterian Church, on that ground, "because a popular body is known only by its government or its head," and awarded to them the name, the funds, and the property; not because the New School "were thought to be any thing else than Presbyterians," but because the recognised head and government of the Church remained with the Old School, or rather, the Old School remained with the recognised government, and the New School were declared seceders, and their Church a new one, on this ground. This, I believe, to be the established principle.

In that case, we must decide that the adherents to the Romish Obedience, in Holland, were the Old Church, whether they were the minority or the majority in point of numbers. And in that case, the Protestants were seceders, as they acknowledged themselves to be, setting up a rival sect within the actual jurisdiction of the Church which Christ and His Apostles established fifteen hundred years before.

But again: the Dutch Reformed, at the time of the establishment of their Church, found themselves without the order of Ministers [Bishops] which were found in every branch of the Church, and which had always, and everywhere been considered by the Church, as essential to the ministry and sacraments—a deficiency which would have prevented them from being received into communion, and acknowledged as a Branch of the Church by any Branch, or at any age of the Apostolic Church. Now, without discussing the necessity of this order of Ministers on Scriptural principles, I merely refer to the fact, that the Church has always considered it necessary, and would never own any society of believers as a part of itself, without that order duly ordained—and therefore, of necessity they that are without it, became a new sect, and not a Branch of the Old Church.

Finally—it does not appear that the Holland Missionaries came into this country for the purpose of building a Branch of the Church of Christ, on the broad Foundation laid by Christ and the Apostles. Their object was to establish the new Rule of Faith, adopted by the Holland seceders from this Branch of the Church, and to extend the communion of the Church which they had formed on their own terms of communion. They neither took the Apostles' or any one of the Creeds of the Universal Church for their Rule of Faith, nor did they manifest any serious regard for the acknowledged records, opinions and usages of the Primitive ages of the Church of Christ. But in all respects they regarded themselves as a new sect or church—based, indeed, upon the Bible—but still as a church, a religious society—a visible community—they considered themselves as of an origin more recent than the commencement of the Reformation. They were not divided from the Church that existed before the Reformation, in any way which that Church itself or any part of it, would acknowledge to be valid.

This Church is situated chiefly in New York and New Jersey. It has 21,569 families, 96,302 individuals, 29,322 communicants, 267 churches, and 259 ministers.

D.

[To be continued.]

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* For this quotation, and all my others when not otherwise indicated, I am indebted to a *History of the Baptists*, by the Rev. A. D. Gillette, Pastor of the Eleventh Baptist Church, Philadelphia, published in Rupp's Collection, 1844.

* Brooke's *Gazetteer, by Marshall*—1840, Amsterdam.

For the Churchman.

THE LAND OF THE SHADOW OF DEATH.

Mr. Editor.—While I was a young pastor and preacher, a worthy and young parishioner being summoned to depart, I selected a passage by which to lead the hearts of my flock to wholesome meditations; not in the shape of a funeral sermon, which commonly is the reverse of wholesome, but as an ordinary Sunday discourse, improving the healthful sensibility.—The one chosen was from the Psalms, "though I walk through the valley of the shadow of death," &c. As I had never fancied in the pulpit a mere declamatory harrangue, that artificial torrent from a cistern, or any of the sort of eloquence which, when secular, is said to go in at one ear and out of the other, and, when religious, enters the heart only to make its exit with other fumes of feeling, I appropriated the phrase "valley of the shadow of death" to exposition, that the hearers less informed than myself might know somewhat more of the bible than they previously did. The direct expounding of the words, by commentators within my reach (nor has my after success, with, however, a still confined exploration, been greater), was but trite, and I turned to the concordance and original references, to learn how the inspired volume would explain itself. This process led to an almost new train of thought, and offered a ray and prism of biblical interpretation not before disclosed to me. And the result, after nearly thirty years of reflection, seems to rank among the things worth knowing, though not of leading importance; it may be classed with matters of secondary value, yet good and instructive, in that heavenly book,—with the edifying curiosities of Revelation.

Written as a sermon, the piece can hardly be termed an essay. And the expository part and some other features have now become so unproportioned [the principal enlargement is in brackets] as to make it different from a sermon. The indulgent reader may accept it as a —— paper.

> "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." (Psalm xxiii., 4.)

Where, in false religion, can such a sentiment be found! What heathen or infidel, whether philosopher or peasant, has dared to speak thus confidently of "passing the valley of death," and to say of his departing moments, "I will fear no evil." It is only the privilege of those who know the true God, to feel this hallowed "boldness" when leaving the world in which we are born, for the undiscovered world into which we die. The immunity of those only it is, who have learned where to look for *reconciliation* with God, reconciliation through the merits of the incarnate and crucified Son of God, to defy the adversary of their souls in the last and great struggle, and exult in the hope of pardon through the sacrifice and atoning blood of the Saviour, and in His sceptre and crook view the "rod" and the "staff" of their seemingly lone journey. In that "comfort," they smile at the transient victory of the grave, and count their retreat to *hades*, the unseen abode beyond the grave, as fleeing to a city of refuge from molestation,—or, as retiring till they put on the incorruptible body, in which they will recover from their defeat, and triumph immortal and invincible. The "rod" of their firm protection, and the "staff" of their guidance and strong support, in life, in death, and in eternity, is the Cross.

Allow me, first, to attempt an *inquiry* into the scriptural phrase "the valley of the shadow of death," as one alluding to the region of the dead, the "place" where departed spirits are gathered; which "place" according to the ancient opinion, was in the lower parts of the earth,—an opinion, whether right or wrong (and it probably is the latter), that was once universal, tradition having every where diffused this patriarchal idea. That phrase expounded, a reflection or two will be appropriate on the *trouble* encountered, and on the *aid* promised the soul, in its passage from the body to the intermediate habitation.—And may the Holy Spirit prepare our hearts and perfect our desire, thus to depart and be with Christ?

I. In defining the place before us to mean "the place of departed spirits," we begin the inquiry with obviating an objection. May not the psalmist refer to temporal difficulties, directly and only, in the words "the valley of the shadow of death,"—to dark and dismal providences, which bury the heart in gloom, and sink it as into a "valley" never illumed by an indulgent heaven? Or, may he not allude to what has been called the hiding of God's face from the soul, a spiritual deprivation ofter complained of, yet one that forbids not the humble to cling to the "rod" and "staff" of the Almighty? Either of these interpretations would be edifying: and why may they not be preferred to the death of the body and departure of the spirit to the intermediate world? Because, we reply, the former are metaphorical only, avoidably metaphorical; and, unless there be obvious impropriety in adhering to the plain letter, whether in its strictness or according to usage, the literal meaning of a scripture is of higher authority than any figurative sense it may bear. If then we can determine the natural or common purport of the phrase "the valley of the shadow of death," *that* clearly has the preference.

Consulting the book of Job, we find the literal sense; it is, indubitably, the "place" of the departed. Job regards not even his bitter trouble as itself the valley of deadly shade, but exclaims, when overborne by it, "O that I had given up the Ghost, and no eye had seen me, ... let me alone, that I may take comfort a little, before I *go* whence I shall not return, even to the land of darkness and the shadow of death; a land of darkness as darkness itself, and of the shadow of death, without any order, and where the light is as darkness." (x. 18—22.) Observe, "the land of darkness and the shadow of death": it is too plain an expression to be held merely figurative, without cogent reason; it must signify a region, or a supposed region, somewhere. And it is defined in several particulars, being "dark," "without order," "its very light as darkness," and more especially there being "no return" from it; which is not true of providential calamities, and as little to be affirmed of what is termed the hiding of God's countenance from the soul: from both these there *is* a "return".—These two may be extended or metaphorical senses of the phrase, but not its primary one: for that can only be a "land" or inhabited region, a tract or space, either existing or believed to exist, to which this particular description will apply. The "land of the shadow of death" is then a "place" (some place, somewhere) to which Job expected to go, after dying—a "place" to which the pslamist expected to go,—a "place" to which all must go.

From this and other scriptures we learn the darkness of this region, whether absolute or only murky. Job says of the day of his birth, "let that day be darkness, let darkness and the shadow of death stain it;" and the psalmist declares of the overbearing enemy, "he hath made me to dwell in darkness as those that have been long dead": hence the further language of Job, "He will deliver his soul from going into the pit (abyss), and his life shall see the light"; and again, "to bring back his soul from the pit (abyss(, to be enlightened with the light of the living." This "land" therefore is excluded from the light of day, or rather it was accounted to be so; the holy volume being here accommodated to the current opinion, as it is when the sun, instead of the earth, is said to stand still. The accommodation is not unfrequently, indeed, so thorough, that metaphors are founded on popular notions, unreal and untrue, yet assumed to be facts; thus, "the sun ariseth, and the sun goeth down," which is but the revolving of the earth, yet is the basis of the figure "let them that love Him be as the sun when he goeth forth is his might"; so a once common fancy, "the stars in their courses fought against Sisera," meaning, when reduced to plain language, "the Lord discomfited Sisera"; also, the supposed death of a seed is made to illustrate the resurrection of the body; and the common and almost unavoidable idea that God hath bodily parts, head, eyes, face, heart, "everlasting arms," affords oft-recurring figures of His divine attributes.* The "land" of the departed, therefore, and its seclusion from the light, may have been merely a prevalent imagination; but it is employed, as in the other cases, for the devlopement of wholesome truth.—To proceed: Where can this dark region be found on the surface of the broad world? nowhere obviously; we read, of the luminary of the whole earth, the sun, "his going forth is from the end of heaven, and his circuit unto the ends of it." Beneath the surface must, in the common belief, have been the "land" of gloomy shades. Beneath the surface was held to lie the world of the dead.—Heathenism itself adhered to this tradition. "The sacred writers of the Old Testament," says Bishop Horsley, "speak of such a common mansion in the inner parts of the earth: and we find the same opinion so general among the heathen writers of antiquity, that it is more probable that it had its rise in the earliest patriarchal revelations than in the imaginations of man, or in poetical fiction. The notion is confirmed by the language of the writers of the New Testament," &c. (Sermon xx.)

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* If Clement of Rome had been less minute in his account of the phœnix, it might have ranked with these illustrations.

We are here to recollect, that the old opinion was, that the earth is not a globe (though some expressions in the bible appear to have that meaning), but a vast uneven terrace, elvated on unfathomable foundations: "where wast thou," inquires the Deity, "when I laid the foundations of the earth?" To carry out this architectural metaphor, there must be, within these "foundations," vaults or caverns, of a depth and extent corresponding with the grand structure,—of which natural caves are the unembellished original,—or rather one ample vault, as if to support the surface of the upper earth, and over-hanging its interior space. And into this supposed cavity no light can penetrate.—Such was the inner country of the old popular belief, or the germ of the varied notions of it;—a land arched or overspread with the massy earth, instead of the firmament which canopies our world,—too deep and too perfectly covered to share the light of open space. So is represented "the land of darkness and the shadow of death." So definite, and substantive, and graphic, was the primitive idea of the region of disimbodied spirits.

To the popular conception of a tract thus buried are conformed several descriptions of the holy writers. It was accounted a much deeper part of the earth than the grave; as in a passage of Job (xxviii.) sketching some of the labors of the miner, in which precious gems or metallic ore are denominated "stones of darkness and the shadow of death": they are procured from depths and cavities, natural or artificial, so profound as to be poetically identified with the supposed vault or dome of the land of darkness. A yet finer allusion to it is made by the pslamist (xliv.), complaining in behalf the Church, "thou hast broken us in the place of dragons, and covered us with the shadow of death": "dragons" is a scriptural term for sea-monsters, and their habitation is in the unexplored depths of the ocean, "praise the Lord, ye dragons, and all deeps;" and the meaning is, 'thou hast "smitten" us to the confines of the nether world, nay, thou hast enveloped us in its protruding shadows.' And this being the complaint of the Church, when in affliction, the language may remind her of the Saviour's promise, that "the gates of hell," of *hades*, the region of spirits, "shall not prevail against her:" "prevailed against" the Church will never be, though she often *seem* "covered with the shadow of death."—For the climax of our illustration, we again refer to Job, (xxxviii.) where God, reminding him of his feebleness, thus magnificently notes the covert interior of the earth, "hast thou entered into the springs of the sea [the fountains along its unreached bottom], or hast thou walked in search of the depth, have the GATES of death been opened unto thee, or hast thou seen the *doors* of the shadow of death?" Here is the noble figure of "gates," of "doors," of a stupendous portal, in the depth, low down among the abysmal "springs of the sea". And where Jonah records his beng in "the belly of hell", as Christ was afterwards in *hades*, "the heart of the earth", he adds, "the earth with her *bars* was about me"; he was figuratively within the "bars", the barred "gates", which preclude egress from the nether habitation of souls.—The psalmist, too (cvii. 18.), has the expression "gates of death", or (in the Prayer Book) "death's door"; and in Wisdom (xvi. 13.) we have the reflexive holy phrase "gates of hell". The heathen adopted the idea, and embodied it,—the "doors" opening inward so that (as with valves) there was "no return"—in sculptures on their tombs,*—a vivid semblance for man's ingenuity, yet puny compared with the grand divine conception revealed in Job.—Here then, we repeat, in that revealed conception, is the astounding metaphor of "gates, doors, bars" to *hades*. And it affords an almost palpable representation of the vast inner cavern of the earth, of the majestic vault in its foundation. Without disrespect, however, to the sacred volume, we account the passing of the dead to a subterraneous abode to be poetry, founded on the popular belief, as we know nothing of the central part of the earth, and more particularly, as a scripture declares the departing soul to "go upwards." We know not where is the "place" of our intermediate existence. But none is more suitable to inspired poetic sublimity than the "land of darkness" which the ancients, of both the true and false religions, imagined in the deepest deep.—Nor could any local region, actual or fancied, give "substance" more effectually to this particular of our "faith". The entire doctrine of the intermediate state is confirmed by this express, repeated, palpable description, poetical or imaginary though it be, of a "place" for the reception and the sojourn of the disembodied spirit.

[But the sacred proofs and illustrations are not exhausted. The phrase "go down into the pit" frequently occurs; and usually it rather means the abyss than the grave. And in several passages referring to the gloom and bondage of heathenism, the archetype of the illustration is "the land of the shadow of death"; and the allusion adds further information concerning it. Heathenism is an unlightsome prison, a "pit" or dungeon, *the* "pit" or central cavern, in which captives are confined, there perambulating in darkness; till their enlargement is pronounced, the gates of their immured separation unbarred and opened, and they bid to emerge from the walls or limits of their bondage: in which metaphor, founded upon the assumed internal vacuity, appears to be disclosed the final release of the soul from the intermediate state, from the "place" of the departed, from custody, to the wide range of eternal beatitude. The basis of the figure promising emancipation to the heathen, is the emancipation of human spirits from the supposed vault of the earth, with its dense murkiness and its hitherto unyielding portals.—An evangelist, echoing the evangelical prophet, declares, "the people which sat [walked] in darkness saw great light; and to them which sat in the region and shadow of death, [dwell in the land of the shadow of death,] light is sprung up": the language infers a district of confinement, like Siberia or Australia, or say, like the valley in Rasselas, and figuratively dark. The priestly Zacharias announced the same deliverance, "the dayspring from on high hath visited us, to give light to them which sit in darkness and in the shadow of death." More definitely, this release is the *opening* of the place of confinement; "I will give thee for a light of the Gentiles, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house."—Hence, what in St. Luke is called "deliverance to the captives, and setting at liberty them that are bruised," is predicted as "liberty to the captives, and the *opening* of the prison to them that are bound,"—and again, "that thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves." Elsewhere it is written, "I have sent forth thy prisoners out of the pit. . . . Turn you to the strong hold, yo prisoners of hope":—and further, for the comfort of Israel, "the captive exile hasteneth that he should be loosed, and that he should not die in the pit. . . . I am the Lord thy God, that divided the sea," and can as readily open the earth to its "pit" or inner cavity: which would be done, figuratively, at the advent of their promised and long expected Light. To the same effect—"unto you that fear my Name shall the Sun of righteousness arise . . . . and ye shall go forth." The whole metaphor, extending to an allegory, is founded on the imagined interior vault, or enormous crypt, so vast as to be denominated a "land," for the reception of souls, and to be disrupted in the day of their liberation,—when the dawn, and the Day Star, and the Sun of heavenly glory, will arise and shine on them, and the promise to the believer be most eminently fulfilled, "I will give him the Morning Star."† We obtain thus a clear introspection of the psalm (lxix.) of the Redeemer on his approach to *hades*, declaring both natural recoiling and holy confidence; "I sink in the mire of depth. . . . I am come into depth of waters . . . . deliver me out of the mire and let me not sink . . . . neither let the deep swallow me up, and let not the pit shut her mouth (gates) upon me. . . . The Lord despiseth not His prisoners." And the accumulated exposition now given will render more graphic our notion of "the spirits in prison," or (according to the Syriac, a version of the first or second century, absolutely primitive), in "*sheol* or *hades*." Bishop Horsley connects this passage with those from Isaiah; but the idea is more than "safe-keeping," it is custody, restraint, as well as protection, the limitation proper to the soul in its [disembodied existence: the confinement, indeed, not painful or purgatorial, but gentle and paternal, being, we may assume, a needful accessary of the defence. It is a prison of safety, yet unavoidably a prison. It is "rest from labour",—it is "sabbath" repose from energetic activity.

Of the wicked, in *their* portion of the murky prison or inner "land" of spirits, it is declared, "he (in the margin, *his soul)* shall go to the generation of his fathers; they (he and his fathers in iniquity) shall never see light". (Ps. xlix.) From their darkness intermediate, they will be banished to the "outer darkness", "the blackness of darkness for ever."]

To the grand archetype of a deep, unlightsome cavern beneath the earth, or to its heavy gloom, is compared, besides the darkness of heathenism, the misgiving of conscience in the thief, the adulterer, the murderer, "the morning is to them even as the shadow of death [as unwelcome]: if one know them, they are in the terrors of the shadow of death,"—also, ordinary night, "turneth the shadow of death into the morning,"—also, great trouble, "such as sit in darkness and in the shadow of death, being bound in affliction and iron. . . . He brought them out of darkness and the shadow of death,"—also, extreme calamity or danger, "thou hast laid me in the lowest pit, in darkness, in the deeps. . . . I am shut up and cannot come forth,"—also, a barren and desolate country, "a land of drought, and of the shadow of death. . . . a wilderness—a land of darkness." Then again, concerning the very last extremity of peril, we have the passionate acknowledgment, "Thou that liftest me up from the gates of death"; a thought (ὑπ' εκ θανατοιο) regarded as sublime, not overlooking the sense of the words in their mere sound, by an eminent ancient critic. And further, we present the desponding yet beautiful lamentation of Job, "my face is foul with weeping, and on my eyelids is the shadow of death": he felt as if the "horror of that great darkness" were actually upon his eyes and closing his sight; it was an overwhelming anticipation of his entrance into the "land" of unearthly gloom*. And the psalmist's musing on the "valley of the shadow of death" may point to either an intense foretaste, or to the very drinking, of this bitter cup; it imports the misery of dying, or inclusively, the kindred but more acute miseries that render the mortal stroke more a relief than a pang.

II. That *trouble* will be encountered, and *aid* required, by the soul, in its passage to a region accounted so forbidding, and in a state of being from which all earthly comfort is withheld, may justly be expected. Yet the heathen poet could draw so heedlessly on his unenlightened imagination as to say that 'the descent to Avernus was easy; and only the return thence difficult.' The Christian however apprehends no difficulty in the restoration of the soul, when the omnipotence of God shall raise the body; but, in the soul's *departure* to that region, and to the eternal future that lies beyond it,—without a hope of bliss, if it be not secured before those "gates" are entered,—the Christian is awed, and sees nothing better in the poet's infidel jest than the "mock that fools make at sin." Sin makes the difference in men's estimate of death, and of whatever pertains to death,—sin lamented, forsaken, forgiven, through Christ—sin uncared for and dominant. The very moods of sin, in its tyrannical power, will vary the perception of a departing soul,—the hardening of iniquity, or a fruitless awakening in it,—unconcern only it may be, on the one hand,—or, on the other, mere consternation at the yawning perdition, without sorrow of the heart, without looking to the Redeemer, without a cordial and resolute endeavor thus to escape. The death-bed is a mighty test, though far from infallible: and in some deaths there is entire unconsciousness; and some others are presumed to give little pain to the body, beyond the physical violence or shock producing them. The act of descending to the "land of darkness" may, from such causes, not seem appalling; while yet the arrival thither, and the closing of the "bars" through which there is "no return," will flash the icy carelessness into the burning agony of despair. Not thus unheeding are the pious. A soul that partakes largely of the divine nature, and is replete with sanctifying grace, may foresee much disheartening when it shall forsake this bright scene, to be immured in the world of shadow and gloom: for, repentance and faith, though the remedy for guilt, are not innocence; and, less than innocent, the soul mingles with trust in the Redeemer a holy awe in going to meet the Judge; its very piety admonishes of entire want of merit in His pure and searching eye.

This godly apprehension, however, is salutary; it is the final earthly homage of the sanctified heart to Him who abhors iniquity; and it is often dissipated and changed into confidence as the "inexorable doors" are neared, by the intervention of the benign Spirit who "helpeth our infirmities," and maketh us "more than conquerors through Him who loved us." The presence of God the Saviour is the support of the upright soul here; and the same Presence will accompany it in the passage to the unseen world, and till it shall be taken to the very *bosom* of His presence in its eternal home. "THOU art with me"! is the exulting whisper of the psalmist, forearming his hour: though it be the valley itself of the shadow of death, THOU art with me! thy rod and thy staff,—they failed me not in life,—and they fail me not when life is departing; it is the hour of extremity, yet the hour of strength, not of despair; thy rod and thy staff,—they comfort me'! Here is the succour of the Christian,—consolation deep and effectual,—not the assumed levity of him who declared the descent to be facile. Nor does the awe which obtains this comfort resemble the loathing of the more ancient poet, who could give no stronger expression to his hero's hatred of insincerity than that 'his soul abhorred the deceiver as the gates of *hades*,' the unseen world. Those portals may well inspire dread, yet not swelling into disgust or execration, as if they threatened moral injury, but only sad misgiving, as a severe infliction of the right providence of God.

At the approach of these portals, conformably with the allegory, begin the shadows of the abyss. The "land of darkuess" is surcharged with clouds, and they fill its entrance; and Job (iii) bids them rise to the upper world, to overwhelm the day of his birth, "let darkness and the shadow of death stain it, let a cloud [from that abyss] dwell upon it": and in the complaint, "on my eyelids is the shadow of death", the gloom has poured forth from below, overcasting his prospects and hopes. Besides the reference of this figure to evil generally, the more definite interpretation of the *dark approach* to death may be—that the soul, however faithful and upright, is not finally certified to what new condition it is going, until its actual severance from the body enables it to see the "angels" attending upon it, to "carry" it to its new and happy abode. In the "land" of spirits there are both a "paradise" and a place of "torment,"—a "valley" of repose and refreshment, and a waste of blasting and misery: and whether the soul "shall be an heir of salvation whom the ministering spirits" will bear hence, as a companion with Lazarus in Abraham's bosom, or will share the sentence of the rich man in the region beyond the "fixed gulf,"—though it hope and trust, it cannot certainly know, till the dividing line of present existence be past. Behold then, in this poetical delineation, one cause of the perturbation of a departing spirit! The valley of death before it, is an ocean of dark clouds: and to plunge into the unknown abyss is more fearful than shipwreck. In the latter case, there is hope,—frequent escape, frequent rescue: but in the former, there is none; for it is the "land", saith Job, "whence I shall not return"; it is the "land" whence none return; and this, though its "light is as darkness",—not a ray for those who carry not thither the spiritual eye, and of whom only it can be there said, as of the Deity everywhere, "yea, the darkness is no darkness with thee".

Another part of the imagery of this figurative descent, may be the steepness and unfathomable declivity. How tremendous often are precipices on the surface of the earth! yet they scarcely bring us nearer to its "foundation". In terror how surpassing, would be an opening chasm to its imagined central cavern! Down such a steep, as from a mountain-peak, the spirit has no retreat: according to another stern metaphor, "there is no discharge in that war". No recoil can there be on that precipice, from anguish instantly at hand! no halting-place, where hope may once more glimmer, or misery be reprieved! Nor is this an unauthentic fancy, but the finishing touch of the allegory from the pen of inspiration itself; (Jer. xiii. 16.) "give glory to the Lord your God, before He cause darkness, and before your feet stumble upon the dark mountains, [the dark mountain-descent to the nether world,] and while ye look for light, He turn it into the shadow of death".

Even there, however, are "thy rod and thy staff", O Lord God Omnipotent! Protected by the "rod", the sceptre of the King of saints, and guided by the "staff", the pastoral crook of the "Shepherd of souls", the spirit can depart unhurt, and "fear no evil" though passing to the valley of shade, through the rugged and steep valley-dell that leads to it. Secured by the Almighty hand, it enters the perilous road with the hallowed confidence, "God is my refuge and strength; therefore will I not fear, though the earth be moved, [as if dividing to its centre,] though the waters thereof roar and be troubled": there is peace beyond; "there is a river," flowing from its high source in heaven, "the streams whereof shall make glad the [expectant] city of God". Jubilant is the holy song, concerning Christ, concerning David, concerning all who are Christ's, "Thou wilt not leave my soul in *hades*", Thou wilt not forsake it there: even there, wilt Thou "show the path of life, the fulness of joy in Thy presence, the pleasures for evermore at Thy right hand!" Nearer, more blissful, certain, will *there* be the view of heaven.

But how will *they* feel, on the verge of the "dark mountain," who have refused to "know Christ," and are perversely ignorant of these encouragements? Without God in the world, they are without His aid in leaving it: and there is *no other* help. The soul that always depended on the body and things earthly, and always "walked by sight",—alas! how may it forsake every former support, and make its first effort to "walk by faith", when plunging into the very "shadow of death!" Terrible change! and one never to yield, except to a change more terrible,—and eternal!

Christian, who hast "heard the rod," whether of adversity or of spiritual grief,—your privilege it is to lay the hand of faith upon that "rod," to "touch the top of the sceptre," when it no longer inflicts pain, but is held out, as to Esther, as a sceptre of mercy, and imparts favor and assurance. The chastenings of the "rod," the bearing of the Cross, were given while humility would be profitable. But when probation is complete, and discipline no longer required, the instrument of correction becomes the "rod" of comfort, extended, in the hour of final departure, to keep the wayfaring spirit within the sure defence of the hand of its King.

Christian, whose heart hath delighted to gaze on the Cross,—from you it will never be taken away. The good Shepherd, who gave His life for the sheep, will pour a brighter ray on this token of His death from you, when your own death is near. That Divine Shepherd, who will never leave thee nor forsake thee, will display it anew to thy soul, as the everlasting pledge of His blood-bought pastorship. It will go with you as a "staff" of governance and security: nor, while you grasp it, will your heart tremble or your step fail,—yea, though the valley be dark and the journey full of awe. Before this gleaming type of irreversible favor the "enemy" will flee. And when the occupants of paradise behold your spirit led thither by the Cross, while they welcome the symbol of their own redemption, they will celebrate, in their ever-ready anthem, the pardon and eternal safety of another child of God.

Methinks we can revisit in memory the couch of some departing saint, "greatly beloved." Methinks we can discern the faithful spirit, hovering o'er the mortal tenement, and vanishing slowly and without a sigh. We ask of it—whether the gloomy descent be appalling? and it intimates the consoling reply—that *no* terrors are there. And then, gliding within the 'valley," and sinking into the "shadow of death," —with holy smiles, with fervent whispers, it breathes its last ejaculation, "THOU art with me: thy rod and thy staff,—they comfort me!"

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ADDENDUM.—Not without value is the "giving form and pressure," though it be only poetical, to the doctrine of "the *place* of departed spirits." The letter, indeed, of Scripture, describing "the land of the shadow of death", appears strong, but not so strong as that of the sun's journeying from east to west, or that of the sun's standing still: the letter yields therefore to scientific induction (when established) of the conformation of the earth. Yet Bishop Horsley seems to favor the literal sense of the passages in Isaiah, respecting the existence and the final opening of an inner region. And so the foregoing discourse (as repeated in 1820) was understood by an unedified hearer, who decided that the preacher "ought to be chaplain to Symmes,"—a theorist who had been somewhat conspicuous in advocating the hollowness of this mundane orb. The words of the texts quoted need give no trouble, nor those of any scripture involving poetry, physics, popular belief, or even a conventional assumption. Nevertheless, cosmogony and the deeper structure of the globe, which have just now the nebular hypothesis for their exponent, are not conclusively settled: and the rings of Saturn show that matter can have the shape of loose girdles, which are but a narrower form of a hollow sphere largely open towards both poles. As however little is wanting to an adequate geographical exploration of the polar spaces, the notion is untenable. Nor may confidence be revoked in the argument, against a general concavity within, drawn from the weight and density of ours and the other planets,—though mistakes concerning the planet Neptune may possibly intimate some re-adjustment of the bases of these profound calculations.

Holy writ is for the use of all mankind, and of course in popular language. And the truths conveyed in that language are not affected though it prove, scientifically determined, to be inaccurate.

Your
November, 1848. OLD FRIEND.

For the Churchman.

CROSS-READINGS FROM THE EPISCOPAL RECORDER.

The last number of the Episcopal Recorder contains an advertisement of the sale of pews in the new St. George's Church, Stuyvesant Square, prescribing the terms, and times of payment, part in cash, part in bankable notes, at six and twelve months, with interest added, &c. This advertisement is editorially noticed as follows:—

"Our New York readers will find, in its appropriate column, an advertisement of a sale of pews in St. George's Church, on the 20th inst. We rejoice at the near approach of a consummation long and ardently anticipated. (What is this consummation? the sale of pews?) On Sunday, the 19th inst., the Rev. Dr. Tyng will commence his labors in the large and splendid edifice which the vestry of St. George's have erected on Stuyvesant Square. We hope that his youth will be renewed as the eagle's, and that for many years to come, he may be permitted to preach with simplicity and power CHRIST CRUCIFIED."

The careless reader would suppose that this was *all* that the Episcopal Recorder has to say about the "*splendid*" and expensive edifice of the new St. George's, which will cost some $300,000 before it is finished. The remainder of the article, however, has by some accident been strangely misplaced, appearing as a peroration to a philippic against the Ecclesiologist in general, and the Church of St. James the Less, in particular;—a modest, but beautiful little edifice near Philadelphia, which will cost but about $15,000, and has all the seats *free*. Our reason for stating so positively that this paragraph has been misplaced, is, that otherwise it would contain a glaring untruth. "Ten substantial Churches" could not be erected near Philadelphia for $1,500 a piece, but they could for $30,000, and be in good style and full ecclesiological taste besides. To go on, however, with the paragraph:

"Ten substantial Churches, each capable of seating as many persons as that of St. James the Less, might have been erected for the sum expended on it (*that is, on the new St. George's*), and we may reasonably ask if it does not become Stewards of the unrighteous Mammon to inquire, in serious view of the account they must render to God in the day of reckoning, whether it is wise or just to make such an outlay, while thousands of their poor brethren are unsheltered, unprovided for, in hundreds of places in our rapidly growing country. Appeal after appeal reaches us through the Spirit of Missions, personal solicitation, and other channels, many of which are utterly disregarded; and we need not wonder that the Missionary contending with the ignorance, prejudice, infidelity and indifference, which abound in his immense field of labor, should return to grapple with fever, poverty and neglect, dispirited and grieved at heart. It will be a better reflection in a dying hour; it will give more comfort in the prospect of a coming judgment, that we have aided the cause of those who were poor and ready to perish, by giving them the Gospel, with its blessed ordinances, than that we have made costly offerings to rear many temples, where but few can be taught the truth as it is in Jesus."

Whether this last sentence does not inculcate a puseyistical reliance on the "comfort" to be derived at the hour of death from *good works*, or whether its design is not rather to insinuate that parsiminous gifts are better proofs of vital piety than "costly offerings," we will not undertake to decide; but either way, the Recorder has suggested some solemn thoughts to the good people of St. George's! We trust that on the Lord's day when the new Church will first be opened, Dr. Tyng will compound for his extravagance by taking up a large collection for the "poor Missionaries," and thus purchase an indulgence for the future, from the Patriarch of the Evangelical Press in Philadelphia. K.

For the Churchman.

MORAL REGENERATION.

Mr. Editor: My acknowledgments are due, for his kindness and civility, to your able and amiable correspondent "Mastix,"—who has handsomely distinguished his anonyme (his name is unknown to me) by exposing and castigating the church-monster, Radicalism. But he is mistaken in alleging that I have "invited" the present "discussion." All I suggested was, the answer of certain queries before my doctrine should be further disparaged, particularly by severe epithets; which was, in fact, raising an obstacle to such "discussion"; while the question of a frank debate was left untouched. As the affair now stands, I must reply to his courteous challenge.

Dr. Pusey's distinction is over-nice, besides having no other bearing on this argument than that of individual opinion. The "passage from death" *must* be "to life," as there is no intervening predicament; and the "deliverance from sin" is *by* "a renewal to holiness," whether the phrases be used in the actual, or the merely covenant or forensic, sense. The discrimination is ideal, nothing more. What Dr. P. declares of Augustine may freely be allowed by any one who thinks that the baptismal and the moral regeneration have been blended, in the minds and writings of able and pious men, like the two leaflets rolled together in a maple seed, yet developing themselves into the two leaves of the growing plant.

In the extracts from Bishop Hobart, given by "Mastix," "grace" is declared to be "pledged" and "offered" in baptism, which agrees with and *is* the covenant view of that sacrament, but is altogether at variance with the notion that it is the "infusion of actual righteousness and holiness." The quotation I gave was explicitly to the same effect,—*very* explicitly,—"born again, (in baptism,) NOT in the affections of his soul"; and it is from the Bishop's Apology, which, in both the first and the recent editions, had and has the wide acceptance of the Church. The same teaching, and as explicit, is found in his Posthumous works, (Swords, 1832,) v. 2, p. 60, &c.: where also the phrase "born again" is applied to the moral change, to every stage and phase of the moral change, which is there identified with "renovation." This was the substance of his doctrine throughout, though he eventually rejected that nomenclature, and opposed it. And not a few of his expressions evince the convolution of the maple leaflets.

When quoting from Waterland, "Mastix" rightly says that he is "an authority." And many other good names may be adduced to the same effect, each of which is "*an* authority." This use of names is proper in the functions of the *teacher*, inasmuch as mere learners must depend on instructors, till they are able to explore the truth for themselves. But when the purpose is *investigation*, the *name* for an opinion ranks far below the *reason* for it. And no reasons for Waterland's opinions are offered. Nor one for those of Hooker, who is also referred to and quoted. To the *investigator*, no names are conclusive, but those of Moses, David, Isaiah, of John, Peter, Paul, and the other inspired penmen.

So much of your correspondent's article disposed of, we come to the queries I ventured to propound.

1. "The children of God scattered abroad," who were to be "gathered together into one" by baptism. I intimated that there were *then* such "children of God," or regenerate persons not yet baptised. "Mastix" gives in reply his own opinion, that of Whitby, that of Calvin, and that of Euthymius, that they were so called "by anticipation." Each of these writers is "*an* authority." But suppose I were to rejoin, —if the "scattered" were regenerate "by anticipation" only, the "*un*scattered" also were, by the parity of the predication, only regenerate "by anticipation"; and so "God" had *no* "children" among men at that time!

2. "Mastix" does not admit the parallelism of John iii. 5. and Tit. iii. 5. But my query was directed only to those who do allow it.

3. On St. Paul's *claim*, to the Corinthians, "I have begotten you," "Maxtix" objects, "he could not regenerate them": the apostle affirms that he did,—the correspondent replies that "he could not." An unfortunate mistake!—That Paul did not baptise them, is clear; but "Mastix" thinks he *prepared* them for baptism. Well; what then? Why this: that Paul terms that [moral] *preparation* their "begetting" or regeneration; here giving the name to their preparation, *not* to their baptism. In which result, as far as it goes, my argument may rejoice.—So, of the passage promising the Corinthians, if they separated themselves from abominations, "I will be a Father unto you, and ye shall be my sons and daughters," the gloss of "Mastix" is, on the one hand, "I will not *cease* to be your Father," which might just as well have been said by St. Paul if *that* were intended,—and, on the other hand, "the more complete the purification, the *more fully* would they be the children of God," i. e. they would be *more regenerate* than they had been, which agrees exactly with the idea of moral regeneration, but not at all with that of the distinctive baptismal new birth. Ah, my dear "Mastix," give me your hand; you are a cousin of the Acer family, of "one sap" with the Maples; the two enfolded leaflets have not lain powerless in the seed-shell of your faith.

4. Though St. Paul assures the Galatians that he "*travailed* in *birth* again for them," my friend "Mastix" affirms that he labored "NOT for their new birth or regeneration." Unfortunate, a second time! Be content to call "their restoration, conversion, renewal," their increasing or reiterated moral regeneration, and there will be no recoiling from this scripture, or from some scores of others.

5. Worthy "Mastix" must allow himself more space, if he would discuss the 27th Article. He agrees (of course) that it mentions a regeneration given in baptism; but not that it sets forth besides, in that sacrament, a "promised" regeneration, under the name of "adoption to be the sons of God by the Holy Ghost." I take his word for his own opinion; but I cannot take his opinion for the right sense of the Article. A "promise signed and sealed" is not a "promise" performed: when performed, the "signature and seal" become void, and (except as a memorial) are no more than a scrawl on a piece of waste paper. If baptism promised, signed, sealed, and *performed* the promise, all at the same instant, it would so far be empty form. It *confers* one regeneration or adoption, and *promises* another. So determines Article xxvii, in its plain, vernacular construction.

6. That "Mastix" does "not admire" the prayer in the Homily for Whitsunday, is the testimony of his honest heart that it is unfavorable to his theory. He would explain the petition, however, by the Christmas collect. What says he then, to my explaining that collect by the supplication in the Homily? If this be not allowed, the two involve each other, like the seed-leaflets of the majestic maple.

7. The extract form Clement of Alexandria, I took from Suicer and Dr. Jarvis's Sermon; and the latter declares, that that father "evidently uses the term regeneration in the sense which is now affixed to renovation." The one from Gregory of Nyssa, also, I drew from Suicer.—The account from Eusebius I condensed, with a trifling inaccuracy, from a little volume on Regeneration, (p. 74,) published in 1835, for which the original was consulted. In this case, (of the robber re-converted by St. John,) does "Mastix" allege that the "repentance, regeneration, and visible resurrection" were undergone by the apostle, "not the robber?" I think not, though he seoms to say so. St. John could regenerate men, as St. Paul did, as all successful ministers do, being *instruments* of the Holy Ghost. And the reclaimed robber was regenerated, (both Clement and Eusebius attesting,) after he had been converted and baptised, and had fallen away. And when "Mastix" terms *this* regeneration figurative, he forgets the just reproach of figuring away the *baptismal* new birth. Augustine declares Cornelius to have been "sanctified" before baptism: but how could that be, if baptism implanted the germ or seed of all holy affection and conduct, "infusing actual righteousness and holiness?" what sprout, bud, or fruit can there be, before the seed is planted? You may call the early goodness of Cornelius "preventing grace, preparative renewing," or what yeu please,—it was "accepted" goodness, and came *of course* of "good seed" planted and bladed and yielding the "good fruit" of accepted "prayers and alms," before he sought the font. Of those affections, those works, that acceptance, baptism *could not* have given him the causative or primal element. There lies the hinging point of the question concerning '*two* regenerations.'

Of the bearing of the sentiments of Calvin on this question, I make no account, in a pure investigation of scriptural truth. You may obtrude Calvinism on the one regeneration of baptism, on the one moral regeneration, on the 'two regenerations,'—just as it has been shoved into Zuinglianism, and even into Universalism. As in other cases, you must honestly fight off the invader; or else, with urbane duplicity, coax him quiet, or bow him out of your house.

I will venture one more suggestion,—but with entire deference to all adversaries, and particularly to my much respected opponent. To discuss the doctrine of the '*two* regenerations,' the assumption that there is and can only be *one* must be discarded, for the time, and for the sake or purpose of argument: otherwise, the debate will have the perpetual flavor of individual assertion, and mere private opinion. In the court of TRUTH, nothing is effected by my saying *I think so*, when Truth requires of me demonstration or proof. I must bring my mind into my adversary's position, or I can never do *justice* to his cause or his reasoning: and without doing justice to him, it is impossible to do it to my own better views, by giving them their whole rightful advantage. Each of the regenerations has its exclusive advocates; and if, in this high court, they stand upon their exclusiveness, they nullify each other. Let each, for the occasion, concede to the other *the possible*; let both concede *the possible* to the 'two regenerations'; and Truth can make progress.

With sincere regard, (in haste,)
Nov. 11th, 1848. ACERNUS.

To the Editor of the Churchman.

Dear Sir.—You will oblige me by giving a place in the Churchman to the following motto and extracts from the preface prepared for a second emission of my speech, adverse to the expulsion of non-communicants from future Conventions. The views now stated, are, as you will perceive, significant, and what I have said with regard to the Sacrament, will, I hope, be esteemed by your correspondent "Spectator," as a full reply to his courteous remarks.

My motto is from Burke, and to the following effect:

Whenever a measure of some difficulty has to be carried, FORCE is the first expedient that occurs to a weak person, and the very last resource of a wise man.

I then go on to say, that in making my observations, the greatest care was taken not to detract, even in appearance, from the sanctity of the Eucharist. And as to embarking in the controversy, between those of the high, and those of the low, Church, nothing was further from my thoughts; my position does not authorise, nor would my learning warrant a proceeding of the kind. A special case was what I had to argue, and in doing so, a general discussion was not required, nor would it have been proper. That case, I certainly pressed to the extent of my ability, and confessedly sustained it by references to the Acts of the Apostles, and beyond this, I was neither bound, nor indeed at liberty, to launch my little bark.

Since my Discourse was published, I have been put in possession of the following anecdote, and its coincidence with what I have urged, is certainly very striking.

My informant being, many years ago, in conversation with Bishop Hobart, remarked to him, "that non-communicants had too much influence in the affairs of the Church." "You are over zealous," was the reply: "if we are harsh to these Gentlemen, they will withdraw altogether from the Church, and we shall lose them entirely: whereas if we treat them kindly, they will ultimately come in and all will be well." Surely we may hope that all the good sense of the Church was not concentrated in the person of Bishop Hobart, and lies buried in his tomb! Yours respectfully,

J. AUG. SMITH.

5 Carroll Place, 11th Nov. 1848.

THE CHURCHMAN.

New-York, Saturday, Nov. 18, 1848.

The following Form of Thanksgiving Service is the same, in substance, as was set forth by Bishop Hobart in 1817, when the appointment of Thanksgiving by the Civil Authority was first commenced in this State. It was reprinted in 1830, the first year of Bishop Onderdok's administration, and again in 1839, as below, on the division of the Diocess. It has therefore been in use in this Diocess for thirty years, and, having never been revoked, the use of it is, we suppose, still obligatory.

A FORM OF PRAYER AND THANKSGIVING: TO BE USED IN THE DIOCESS OF NEW YORK, ON DAYS OF THANKSGIVING, APPOINTED BY THE CIVIL AUTHORITY.

In conformity with the 47th Canon of the General Convention of the Protestant Episcopal Church in the United States of America, of 1812, empowering the Bishop of each Diocess to "compose Forms of Prayer or Thanksgiving for extraordinary occasions, and transmit them to each Clergyman within his Diocess, whose duty it shall be to use such forms in his Church on such occasions;" I do hereby set forth the following Form of Prayer and Thanksgiving, to be used in the Congregations of the Diocess of New York, on any day recommended by the civil authority, as a day of Public Thanksgiving and Praise to Almighty God; unless some other form should be by me specially set forth.

BENJAMIN T. ONDERDONK,
Bishop of the Diocess of New York.

New York, October 29, 1839.

A FORM OF PRAYER AND THANKSGIVING.

¶ The service shall be the same as that prescribed by the Church, in the "Form of Prayer and Thanksgiving to ALMIGHTY GOD, for the fruits of the earth, and all the other blessings of his merciful Providence, to be used yearly, on the first Thursday in November, or on such other day as shall be appointed by the civil authority;" except that the *tenth Selection of Psalms* shall be used at Morning Prayer; and in addition to the *Thanksgiving* appointed in said service, to be used after the General Thanksgiving, shall be said, at Morning and Evening Prayer, the following:

O GOD, who art the blessed and only Potentate, the King of kings, and Lord of lords; the Almighty Ruler of nations; we adore and magnify thy glorious name for all the great things which thou hast done for us. We render thee thanks for the goodly heritage which thou hast given us; for the civil and religious privileges which we enjoy; and for the multiplied manifestations of thy favor toward us. Grant that we may show forth our thankfulness for these thy mercies, by living in reverence of thy almighty power and dominion, in humble reliance on thy goodness and mercy, and in holy obedience to thy righteous laws. Preserve, we beseech thee, to our country, the blessings of peace; restore them to nations deprived of them; and secure them to all the people of the earth. May the kingdom of the Prince of Peace come; and reigning in the hearts and lives of men, unite them in holy fellowship; that so their only strife may be, who shall show forth, with most humble and holy fervor, the praises of him who hath loved them, and made them kings and priests unto God. We implor thy blessing on all in legislative, judicial, and executive authority, that they may have grace, wisdom, and understanding, so to discharge their duties as most effectually to promote thy glory, the interests of true religion and virtue, and the peace, good order, and welfare of this State and Nation. Continue, O LORD, to prosper our institutions for the promotion of sound learning, the diffusion of virtuous education, and the advancement of Christian truth and of the purity and prosperity of thy Church; change, we beseech thee, every evil heart of unbelief; and shed the quickening influences of thy HOLY SPIRIT on all the people of this land. Save us from the guilt of abusing the blessings of prosperity to luxury and licentiousness, to irreligion and vice; lest we provoke thee, in just judgment, to visit our offences with a rod, and our sins with scourges. And while thy unmerited goodness to us, O GOD of our salvation, leads us to repentance, may we offer ourselves, our souls and bodies, a living sacrifice to thee, who hast preserved and redeemed us, through JESUS CHRIST our LORD; on whose merits and mediation alone we humbly rely for the forgiveness of our sins, and the acceptance of our services; and who liveth and reigneth, with the FATHER and the HOLY GHOST, ever one GOD, world without end. *Amen.*

¶ After the Collect for the day, in the Communion service, the following:

O ALMIGHTY GOD, who hast never failed those who put their trust in thee, and dost honor the people who honor thee; imprint on our hearts, we beseech thee, a deep and habitual sense of this great truth, that the only security for the continuance of the blessings which we enjoy, consists in our acknowledgement of thy sovereign and gracious Providence, and in humble and holy submission to the Gospel of thy Son JESUS CHRIST: to whom all power is given in heaven and in earth, and who is one with the FATHER and the HOLY GHOST, in the eternal Godhead, our Mediator and Redeemer. *Amen.*

¶ At Evening Prayer the same order shall apply with regard to the introductory sentences as is set forth for Morning Prayer in the form of "Prayer and Thanksgiving" aforesaid; the *ninth Selection of Psalms* shall be used; and the *first Lesson* shall be Deut. x. 12, and the *second Lesson*, Romans, xii.; and the *Collects* for the day, as in the morning.

We cannot conveniently make room for the circular of the New York Association for improving the condition of the poor. This, however, can hardly be matter of regret as the Association is too well and favorably known to require any additional publicity from us.

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[*] See Calmet, Fragment 211.—In the article "Hell," in the Dictionary, the words of Ezekiel, (xxxi. 15.) "*I covered the deep for him,*" are rendered, "*I shut the entrance of the deep upon him, that he might not get out.*"

[†] The texts quoted are, Matth. iv. 16, Isa. ix. 2, Luke i. 78, 79, Isa. xlii. 7, Luke iv. 18, Isa. lxi. 1, Isa. xlix. 9, Zech. ix. 11, 12, Isa. li. 14, Mal. iv. 2, Rev. ii. 28.

[*] Texts quoted: Job, xxiv. 17. Amos, v. 8. Psalm cvii. 10, 14. lxxxviii. 6, 8. Jer. ii. 6, 31. Psalm, ix. 13. Job, xvi. 16.

The "paper" on *the valley of the shadow of death*, will be read with interest. The interpretation indeed is novel, all the commentators, we believe, ancient and modern, concurring in the opinion that the words are metaphorical and refer to the afflictions of this world; but the doctrine which the literal translation supports is ancient and catholic.

As the writer seems somewhat hampered by the concluding part of the parallel passage in the book of Job, "A land of darkness as of darkness itself; and of the shadow of death, without any order, and *where the light is as darkness*," we hope he will not be displeased if we quote the paraphrase of Bishop Campbell on the verse, who says (in his treatise on the Intermediate State): "Here 'tis impossible Job can mean the darkness of Hell, as a place of torment, and therefore it seems most natural to construct it comparatively thus; that though in this state of separation from the body, which he is here describing, there is *light*, yet even this light is as *darkness*, if compared with that light which is to be *revealed*, after the reunion of soul and body at the resurrection, for he cannot be thought here to mean the *grave*, because in it there can be no Light at all."

Whether this *comparative construction* can be maintained by a sound exegesis, or by any good authority, we presume not to say; but if it can, we suppose that our correspondent would not object to adopt it.

A letter received on the day of our going to press from a friend at Burlington, says; "You will rejoice to hear that the Bishop continues better, though still extremely feeble, and that, if he has no relapse, his recovery may, by God's blessing, be confidently anticipated."

It will be seen from our Calendar, on the first page, that Thursday next is the day appointed by the Church, and recommended by the Governor, as the day of Thanksgiving, &c. "A Form of Prayer and Thanksgiving, to be used in she Diocess of New York," on this day, neatly printed in book form, will be on sale at this office, on Monday next, by the publisher.—(See advertisement.)

New Publications.

TRACT UPON TOMB-STONES. By a Member of the Lichfield Society for the encouragement of Ecclesiastical Architecture. A PAPER ON MONUMENTS. By the Rev. Jno. Armstrong, B. A. London, Jas. Burns. Oxford, J. H. Parker.

(Continued.)

It would be easy, were the necessity of looking somewhat more closely than we do to the religious character of our grave-yards at all questionable, to show from actual examples the grotesque parodies on death, resurrection, and judgment, which past indifference to this subject has occasioned. A long list might be made of epitaphs, and emblems simply ludicrous; of those, which are irreligious, and in many cases, even profane and blasphemous, the catalogue is truly formidable, while those, which exhibit the "ruling passion strong in death"—the "lust of the flesh, and the lust of the eye, and the pride of life,"—may be truly said to be the staple of our church-yards, the one crying offence, which meets us at every turn, and calls loudly for reform. Such a list might have its uses, but we would hope that it is not needed. At all events, it does not come within the scope of our present design. Our only object now is, to direct attention to the subject, and to suggest such leading hints, as may induce those, who are interested, to go to better sources of information.

With this end before us, we may leave out much, which to a thorough discussion of the question were indispensable. If any, however, are curious in these matters, we have simply to refer them to the nearest grave-yard, or, as a more innocent way of procuring information, to a book, which we understand is to be had in some of our public libraries, entitled American Epitaphs; some curious specimens also are to be found collected in two of the later numbers of the British Critic; as also in the tracts issued by the English Ecclesiological Society, to which mainly we are indebted for the gist of the present Article.

With regard to grave-stones, however, and tombs, and monuments, with the emblems only graven upon them, we must say a word; for they are made to catch the eye, and with their meaning, or no-meaning, are such prominent accessories of a country church, that we can hardly pass them by.

We would ask, then, with regard to those upright slabs, flat-headed, and round-headed, which stand in our Christian church-yards, or lean in an array, fully as edifying (everything but name and date being duly provided), against a stone-cutter's fence, What is their meaning, what lesson are they designed to convey, what notion do they suggest of him who is slumbering beneath? Were it a Moslem burying-ground, we should see the *crescent* everywhere conspicuous to tell of the faith of the occupants, and to suggest perchance a hope, that he who shone with a partial light in this life, may attain a full-orbed glory in the next. Or were it a Pagan necropolis, we should see at least the "*pulvis et umbra sumus*," in a thousand different forms, the frailty and shortness of life exemplified, with the useful hint, that what we do in this world we do quickly, reserving moodiness and grief for another. Or were it again

> "In some far clime where Eastern Kings are laid,
> In pomp of death beneath the funeral shade,"

we should see as an emblem of life and immortality,

> "The perfumed lamp with unextinguished light,
> Flame through the vault, and cheer the gloom of night."

And thus in whatever region we might travel, or in whatever age, we should find much to satisfy us, that in providing a last home for the departed, human instinct neglects neither the living nor the dead; the latter proving a home, not too insipid for surviving friends to visit, to the former, giving hints serious, but hopeful from the wiser generations below. Why is it then, that our Protestant Christianity is here so sad and silent? Is it, that like Martha, we forget our joyful confession as we come to the grave, and think no longer of the resurrection in our dread of the stench and corruption? Or is Christianity alone *silent* with regard to the dead? Is it in conformity with the spirit of the Bible, that when we have sealed the stone and made the sepulchre sure, we leave that seal a *blank*—adding no sign of *faith*, no emblem of hope, no intelligible hint, that in the Gospel, life and immortality are veritably brought to the light?

Or to leave the case of *blank slabs*, which is the ordinary feature of our graveyards (the name, and age, and 'obiit,' and common-place inscription being in a religious light, nothing), and to come to those in which something like meaning is attempted, Why is it that, in our emblems, everything distinctively Christian is so scrupulously avoided? It is common, for example, to see a *willow-tree* graven upon slabs. Now the willow, we suppose, is an emblem of grief, of "Niobe all tears," of "Rachel weeping for her children and refusing to be comforted because they are not." In this there is little to be censured (except, perhaps, that where *real willows* can be had, a graven one seems rather impertinent), for tears over the dead are natural, and Jesus Himself wept in view of the grave, and of course an emblem of grief may find a place *among others*; but then is it Christian, nay, even in a good sense, Heathen, that grief should be the *only thing* portrayed, that *tears* should alone be found worthy of being recorded with an iron pen, and in the rock for ever? Would not a heathen have enlivened the sad picture with some emblem of hope? And if a Christian sees fit to stereotype the natural feeling of survivors, should he not at least choose an emblem, in which a smile may be seen through the tears? And if so, could he find any emblem more appropriate than that, which is the chosen sign of Him, who, through sorrows, was *made perfect?*

And so again, the *rose-bud* with a *worm* at the heart, or with its leaves scattered on the ground—or again, the *broken column*, the *extinguished torch*, the *hour glass, with its sands run out*, are these the picture of a Christian grief, σακρυοεν γελασασα, or rather the dumb anguish of despair? Is it not horrible, that the *little maid*, of whom Christ says "she is not dead but *sleepeth*," should have no bester record from modern sentiment, than the wreck of a short-lived rose?

Of those vulgar trophies of the king of terrors, scythes, cross-bones and sculls, which a morbid taste has delighted to hang up around what the early Christians called the χοιμητηριον, the cemetery or *sleeping apartment* of their friends, we say nothing, for they are little less than disgusting, and as such are becoming rare. The least refinement of feeling will banish them, and where there is no refinement, it is of course vain to argue.

The *urn* is a beautiful object, but heathen, meaning nothing more than *dust to dust*, and *ashes to ashes*. Perhaps if it were sanctified, or, so to speak *christened* with some sign of hope, as for instance, a phœnix rising out of the ashes, it might be borne with for its intrinsic beauty of form. The truth which nature teaches Christianity does not abolish; it sanctifies it rather, and exalts it, adding to it its complement in truth revealed from above.

The same may be said of the Egyptian forms, the obelisk, &c., that we sometimes find in graveyards. Those venerable old Heathen had a deep respect for the dead, and at least an instinct of life and immortality—perhaps a tradition,—and though they embodied their faith in sombre and Sphinx-like shapes, their grief over the departed never descended to stupidity, or nonsense. The obelisk itself with its abrupt point is a dubious emblem; but if the *ball with wings*, sometimes found on Egyptian-like tombs, is meant for a winged world, or it may be a winged *egg*, it serves to show that in marking the resting-place of the dead they also remembered, that

> "'Tis not the whole of life to live,
> Nor all of death to die."

At all events, our objection to such forms is rather that they are deficient, than that they are untrue in their meaning. In the cemetery, as in other apartments of the Church Catholic, what is anti-christian should be abolished, what is simply unchristian may be christened, and so made an instrument of good.

In conformity with this, the early Christians made a liberal use in their monuments of the devices of heathen ingenuity; but always with a Christian addition. Thus everywhere in the catacombs, as we learn from Maitland, there were emblems of various kinds manifestly copied from Heathen art, but every where they were redeemed by the presence of the *cross*, or the *sacred monogram*, or the *heaven-speeding ship*, cruciform, or the *anchor*, universal emblem of faith, or the *sea-monster* disgorging Jonah, with a *booth*, fit emblem of paradise, prepared on the land to receive him. And on the same principle, their *epitaphs* were not mere records of death, nor even vague promises of a resurrection. Their sympathy with the departed led them to realize distinctly their *present peace*, as well as their future triumph. Hence again and again such expressions as

IN PACE

or *in pace dormit*, or the same along with the cross, or interwreathed with the monogram, or with the

Ι Η Σ

the three sacred letters of ΙΗΣΟΥΣ.

In the middle ages, the emblems and devices upon tombs are of a less mixed character, and the epitaphs of a turn more humble, so to speak, and penitential—thus

IESU MERCI.

An inscription so beautiful and appropriate, that we almost dread its revival, lest perchance, as in many good things, Gothic Churches and stained glass among others, it become too much *the rage*, and so exclude everything else.

In conformity with this inscription, and showing the same entire sympathy with the *present* state of the dead, are those figures so often found upon more elaborate monuments of knights and bishops with clasped hands, and eyes uplifted to heaven. Where sculpture is used, nothing could be more appropriate or impressive. The "*how long, O Lord!*" and "*Thy Kingdom Come!*" seem expressed in their very posture.

To bring this article to a close, for we find that we are going beyond our limits, nothing can be more certain than that Christianity was never designed to wear a *blank* and *unmeaning look*, especially in sight of the grave. Whether in plain spoken epitaphs, or in emblems dimly suggestive, it has within its reach an ample abundance of material for making the cemetery a place of varied instruction. To avail ourselves of this material needs only thought and care. The subject is one that commends itself to all, especially to those, who having to provide for departed friends *some* memorial, will find it just as easy to get one that expresses Christian truth, as one of an opposite character—provided only that they give thought to the subject themselves, or put it in the hands of those, who have made the matter a study.

With a reccommendation of the tracts, whose titles form the heading of this article, and a hope that some one will find it worth while to republish them, or give the public something as good in their stead, we take our leave of the subject.

BOOKS FOR ST. GEORGE'S CHURCH.

We have been favored with a sight of a magnificent set of Books of Common Prayer and Bibles, designed for the new St. George's Church, opposite Stuyvesant Square, and in common justice to the publishers, Messrs. Stanford & Swords, and their workmen, we must confess them to be unequalled by anything of the kind yet achieved on this side of the Atlantic. The costly and highly elaborate binding is worthy of London or Paris.

The set includes sixteen volumes: Common Prayer and Bible, folios: and Psalms and Hymns, octavo, for the desk;—two folios, and two octavo Common Prayer, for the chancel; four Common Prayer Books and two Psalms and Hymns, for the stalls; and, a Common Prayer and Psalms and Hymns for the pulpit. The editions are those published by Messrs. Stanford and Swords, with the exception of the folio Bible (Oxford), and the folio Common Prayer, the Prayer Book and Homily Society, edition.

These volumes are bound (by Messrs. Cook & Somerville) in purple morocco, with a design of the new church on the cover. They are most tastefully, and strongly bound, at the same time, in a style that savors of antiquity. The cost is estimated at two hundred dollars.

Every pew holder and regular attendant of this new elegant church (who can afford it) should possess a copy of the regular edition of the Common Prayer, upon a limited number of which the publishers have impressed the representation of St. George's Church.

We have received a neat edition of HAWKSWORTH (the sixth American) from the publishers, Messrs. Stanford and Swords. So great has been the demand for this popular work, that we have been informed, nearly, if not quite, an entire edition met with a ready sale in Toronto, Canada, alone.

ARCHDEACON MANNING'S SERMONS were received and acknowledged by us, from the same publishers, some time since.

Foreign Intelligence.

ENGLAND: *Cambridge: Hebrew Professor.*—Dr. Mill has been elected to the vacant Professorship of Hebrew at Cambridge. The electors have done themselves honor in the selection.

Queen's College Chapel.—The restoration of Jesus College Chapel, Cambridge, is nearly completed.—In the course of the repairs a number of beautiful arches have been discovered behind masses of brick work and plaster, which have been renewed. The window at the east end is formed exactly on the model of the architect's original plan. Towards the east the Chapel has been enlarged; and a new aisle has been added. A splendid organ is in course of erection.

Greek Chapel in London.—A Greek Chapel for the accommodation of the members of the Greek communion resident in London is in course of erection, and rapidly advancing to completion in London Wall. There are about thirty Greek commercial houses, and connected with them a considerable number of Greek families in London, for whom this Church accommodation has become necessary.

Mr. Gorham.—We observe from a postcript to a circular, in which Mr. Gorham has reprinted his "Letter to a Friend" of April 12th, that a writ of Cuare Impedit "will immediately be issued" against the Bishop of Exeter, for refusing to institute Mr. Gorham to the Vicarage of Brampford Speke. This writ, however, although necessarily in the name of the Crown, is at the instigation and the request of Mr. Gorham, who says, that, as the proceedings are somewhat slow in the Ecclesiastical Court, "in the meantime the Crown has given its consent to a proceeding against the Bishop in its name as patron.—We consider this explanation of the issuing of the writ as important, as saving the Crown from the appearance of seeking, *proprio motu*, to prevent a Bishop from ascertaining the fitness of a clerk for institution.

Meeting of the Evangelical Alliance.—The conference of this body, which has been announced for some time, took place from Wednesday to Saturday of last week. The Rev. E. Bickersteth, the Hon. and Rev. Baptist Noel, and several other Clergymen of the Church, took a conspicuous part in the proceedings, in conjunction with Dr. Leifchild, Dr. Bunting, and last, not least, Dr. Cox, of Anti-State-Church notoriety, who undertook the part of *Advocatus Diaboli*, and started objections from time to time, thereby preventing the conference from becoming unduly harmonious. The proceedings included a monster tea-party of nearly 1000 ladies and gentlemen, at the Freemason's Hall, on Thursday night, and a public meeting at Exeter Hall on Friday, at which, in lieu of resolutions, "topics" were discussed. They were as follow:—

"The general duty incumbent on all Christians to promote a spirit of mutual love superior to the feelings which arise from party attachments.

"The duty of all the organizations of the Alliance with regard to the religious aspects of the continent of Europe—and the influence of the Alliance spirit on the position and efforts of Evangelical Christians in those lands.

"The relation of Christian union to the cultivation of a spirit of prayer for the Holy Spirit, and the bestowment of His grace.

"The influence of a larger measure of brotherly love on the spirits and efforts of ecisting Evangelical Associations.

The new Church dedicated to the Holy Trinity, in the parish of Wicker, Yorkshire, was consecrated by the Archbishop of York on Friday last. The whole expense of the site and erection of this Church, amounting to about £6000, was defrayed by the Misses Harrison of Western Villa.

The chancel of Frome Church has been repaired under the auspices of the Marchioness of Bath. The great west window now displays a design in colored glass, obtained by subscription. Three ornamental windows of stained glass have also been placed in the Church.

The stone spire of St. Mary's Church, Snettisham, Norfolk, which is used by mariners as a sea-mark, being 105 feet in height, and with the church reaching an altitude of 177 feet, has recently been restored, the upper part, to the extent of several feet, re-set, with an iron cross, &c., on its summit.

The late Rev. Richard Scott, B. D., of Shrewsbury, says, that during the last fifteen years of his life he expended upwards of £15,000, in public improvements alone. Of this sum, at least £10,000, was bestowed in adorning seven of the churches in Shrewsbury, by the intoduction of many costly and beautiful windows of stained glass, by a timely repair, and securing from the ravages of time such restorations to decayed portions of edifices as were required.

IRELAND: *Roman Catholic Clergy.*—At a meeting of the Roman Catholic Archbishops and Bishops, in Dublin, on the 4th inst., the following, among other resolutions, was unanimously adopted. It was moved by the Most Rev. Dr. Slatterly, Archbishop of Cashel, and seconded by the Right Rev. Dr. Foran, Bishop of Waterford:—

"That having observed that a notice has been given of a parliamentary motion regarding a State provision for the [Roman] Catholic Clergy of Ireland, we deprecate such a proceeding. That having shared in the prosperity of their faithful flocks, the Clergy of Ireland are willing to share their privations, and are determined to resist a measure calculated to create vast discontent—to sever the people from their pastors, and ultimately to endanger [Roman] Catholicity in this country."

Recantation.—Mr. Henry Gerald Spillan, formerly a writer in the *Tablet*, Mr. David O'Leary, a student from Maynooth, and other Roman Catholics read their recantation in St. Thomas's Church, Dublin, on Sunday week.

FRANCE: *Observance of the Lord's Day.*—The public profanation of this day, which shocks the traveller in France especially, has awakened the zeal of the pious Bishop of Langres, who has formed an Association to promote its due observance. Leaving to others to combat the sophistry of some persons, who contend that the legal enforcement of it would be a violation of the liberty of worship guaranteed by the charter, he has enlisted a large number of devout Catholics in an effort to correct this lamentable neglect of divine worship, as also to atone for the horrid sin of blasphemy. He has sought and obtained the sanction of the Pope, who has graciously directed his own name to be inscribed as a member of the Association. This is worthy of Pius IX.—*Catholic Herald.*

CAPE TOWN: *Mission among the Mahomedans.*—The Bishop of Cape Town proposes to establish a mission among the Mahomedans in Cape Town, whose numbers have been increasing from time to time by converts from professing Christians; and another among the liberated Africans, several hundreds of whom are dwelling round the Bishop's house, and many of whom have likewise become Mahomedans.

ANTIGUA: *The Cathedral of Antigua* was consecrated on the 25th of July last, being St. James's day. The hurricane of Aug. 21st has destroyed the churches of All Saints and St. Barnabas, in St. Paul's parish, originally built mainly at the expense of the Society for the propagation of the Gospel, utterly destroyed by the earthquake of Feb. 8th, 1842, and since restored chiefly by the munificence of the Island treasury. St. Philip's parish Church, nearly restored, has again been completely unroofed, and otherwise much damaged. The parish Church and Chapel of St. Mary's have received extensive injuries. The Cathedral from the newnes and solidity of its construction, escaped with comparatively trifling injuries to the north tower, together with the loss of one of the ornamental windows in the east side of the chancel.

JAMAICA: *Church Education at the Bahamas.*—The House of Assembly of the Bahamas have, in an earnest address to the Bishop of Jamaica, pledged themselves to an earnest co-operation with the Government and the diocesan, to promote, as far as possible, the religious education of those islands, in connexion with the Established Church.

Married.

At South Berwick, Me., on the 18th ult., by the Rev. J. Pinckney Hammond, Mr. WILLIAM P. LEE, of this city, to Miss ELIZA G. FERGUSON, of the former place.

November 2d, in St. James's Church, Hyde Park, by the Rev. Dr. Sherwood, H. SUDAM, Esq., of Kingston, N. Y., to Miss HELEN C. TRONSON.

To Correspondents.

"J. H, H.; "A.," "White," "C.," and "R R G," are received.

We have no particular information in regard to the query of "B. I. I."

Domestic Intelligence.

WESTERN NEW YORK.—*Institution.*—On Sunday, Nov. 5th, the Rev. Walter Ayrault was instituted by Bishop De Lancey as Rector of St. Peter's Church, Auburn. Morning prayers were read by the Rev. Mr. Wheeler, of Vienna. Other clergy in attendance were the Rev. Mr. Murray, of Seneca Falls, and the Rev. Professor Low, of Geneva College. The officiating Wardens were C. B. Perry, Esq., who presented the keys of the Church, and A. Gridley, Esq. The sermon was preached by the Bishop, and the holy communion was administered by the newly instituted Rector, assisted in the distribution of the elements by the Rev. Mr. Murray.

In the afternoon prayers were read by the Rev. Mr. Murray, assisted by the Rev. Professor Low, who read the lessons, and the Bishop preached. The collection at the offertory was made for the Bible and Prayer Book Society, the Sunday School Union, and the Tract Society.—*Gospel Messenger.*

CONNECTICUT—*Consecration.*—From a letter addressed to the Christian Witness, we extract the following:

An invitation having been sent to 'the Association,' and this parish, by the Rev. Rector of St. James's Church, Winsted, Ct., to attend the consecration of the new edifice recently erected in that village, under the auspices and through the efforts of 'the Association of the Clergy in Litchfield County,' on All Saints' Day, November, 1st, a number of the laity, with their Rector, availed themselves of the proffered pleasure. The day was pleasant, the concourse large, and every thing as it should be.

At half-past 10, A. M., Bishop Brownell, attended by fourteen 'Priests, clothed in white robes,' proceeded from the house of Ex-Governor Hallibird to the church, where, after the services of consecration, Morning Prayer was commenced by the Rev. Mr. Nichols, of Salisbury. The Rev. J. Williams, D.D., President of Trinity College, Hartford, read the Lessons; the Rev. Mr. Chauncey, of Hartford, said Prayers; the Rev. Dr. Fuller, of Litchfield, recited the ante-communion service; the Rev. Mr. Frisbee, of Bethlehem, read the Epistle; and the Bishop the Gospel. The sermon was preached by the Rev. A. C. Coxe, of St. John's Church, Hartford, which, while it fully sustained the reputation of its author, was truly a discourse 'for the times, and all time.' The text was Genesis, 28th chapter, 17th verse. After sermon, four persons were confirmed. Considered as a whole, the services of the day were such as even Churchmen are seldom privileged to enjoy.

The newly consecrated edifice is of the Gothic style, admirable in its proportions, and finished in a manner that reflects credit upon all who have been engaged in its construction. It stands as a monument of what *one* association may accomplish, when their energies are united in such a labor of love for His name's sake. Nor is this all that *it* is doing; for, in addition to their other charities, the parishes in *that* county have not only contributed largely to the building of St. James's Church, but do actually give $300 per annum towards the Rector's salary. If all associations would *thus* feel and act, our Church would indeed arise and shine, while the waste places in our land would 'rejoice together before the Lord.' That such may be the spirit and its fruits in our own diocess, is the prayer of your brother CHURCHMAN.

PENNSYLVANIA.—*Episcopal Acts.*—We understand that during his late visitation in central Pennsylvania, the Bishop of the Diocess officiated in the following counties, viz., Schuylkill, Columbia, Northumberland, Union, Lycoming, Centre, Clearfield, Huntington, and Mifflin.

In Schuylkill county he officiated at Minersville, preaching, confirming thirteen persons, and consecrating the church edifice; also at Schuylkil Haven preaching and confirming four persons—also at Pottsville addressing the congregation of Trinity Church after a sermon by the Rector.

In Columbia county he officiated at St. Paul's Church, Bloomsbury, preaching once; at Christ Church, Danville, preaching and confirming four persons; and in Derry township, where he preached and consecrated St. James's Church.

In Northumberland county, he officiated at St. Matthew's Church, Sunbury, preaching and confirming six persons; and at Milton, where there is no organised congregation, by preaching once.

In Union county, he officiated by preaching at Lewisburg, where, as also at Milton, services are occasionally given by the Rev. Wm. Morris.

In Lycoming county, he officiated at Muncy, preaching before the convocation of Northern Pennsylvania, administering the communion, addressing the congregation of St. James's on two other occasions, and attending the private meetings of the convocation; also at Williamsport, preaching and confirming three persons.

In Centre county, he officiated at Bellefont, preaching twice, addressing the children, and confirming seven in public and one in private; also at Phillipsburg preaching once and confirming one person.

In Chesterfield county, he officiated at Morrisdale, preaching and confirming three persons; at Clearfield reading service, preaching once; and at Curwensville, reading service and preaching once.

In Huntington county, he officiated at the Borough of Huntington, by preaching twice, reading service once, and confirming two persons.

In Mifflin county, he officiated at Leek's Mill by preaching and consecrating the church building which has been erected there by the liberality of the Messrs. Leeks; and at Lewistown, where he preached twice, confirming two persons, and catechised and addressed the children.

At a meeting of the Standing Committee of the Diocess of Pennsylvania, held on Tuesday, the 7th of November,—Mr. Wm. White Montgomery applied to be recommended for admission as a candidate for Holy Orders. His application according to rule, lies over for action at the next stated meeting.

Testimonials were signed on behalf of Mr. Wm. B. Musgrave, applying to be recommended for admission to the Holy Order of Deacons.

M. A. DEWOLFE HOWE, Secretary.

Philadelphia, Nov. 8th, 1848.

Church of St. James the Less.—The hour of afternoon service in this church, on Sundays, is 3½ o'clock. The morning service commences at 10½, as stated in the last Banner.

Acknowledgment.—"For the Floating Chapel," from a Sailor's daughter, $250.—*Banner of the Cross.*

SOUTH CAROLINA.—*Monthly Missionary Lecture.*—That for October was by the Rev. J. W. Simmons, deacon, and the obligation, as well as some excellent hints, as to the best method of evangelizing the Slave population were set forth. The Bishop as usual, read a statement of recent intelligence respecting the Missions of the Church, diocesan, domestic, and foreign. Amount collected, $16 40.

Annual Thanksgiving Day.—It was observed on Thursday, October 26th, (that day being designated by the city authorities) in all our city churches. In obedience to a resolution of the Convention there was a collection for the Aged and Infirm Clergy, amounting at St. Philip's, to $70 13; at St. Michael's, $41 50; St. Paul's ——.

Ordination.—On Sunday, 22d October, at St. Thaddæus, Aiken, Charles Theodore Bland, was admitted to the Holy Order of Deacons. The Sermon was by the Rev. C. H. Hall; Morning Prayer was by the Rector, (Rev. J. H. Cornish,) who also presented the candidate.

Confirmation.—This holy rite was administered at St. Michael's Church, on All-Saints' Day, Nov. 1st, to 76 persons—53 white and 23 colored members of the Protestant Episcopal Churches in Charleston.

Orangeburg, S. C.—Extract of a letter dated 21st Oct.—"Notice having been given to that purpose, at a respectable meeting of gentlemen of this village, Addison Beach was appointed Chairman, and Henry Ellis, Esq., Secretary. It was then resolved to organize an Episcopal Church, under the name of the 'Church of the Holy Trinity, Orangeburg.' The following gentlemen were then elected Vestrymen and Wardens,—Dr. S. B. Dwight, Chairman; Thomas S. Mood and John Merchant, Wardens; Hon. John M. Felder, Capt. John C. Row, John H. Felder, Esq., A. F. Mervino, T. B. Whaly, and Henry Ellis, Treasurer, and Addison Beach, Secretary. A Committee was then appointed to raise funds and select a site for a church building, and report their proceedings at the next meeting of the Vestry. On motion, it was Resolved, That the Rev. R. D. Shindler be added to the Vestry. The Vestry then proceeded to elect a Rector, when the Rev. R. D. Shindler was unanimously appointed, who, being present, and informed of his election, accepted the care of said church. It was next Resolved, That the Secretary inform the Bishop of South Carolina of their proceedings, and request him to take the 'Church of the Holy Trinity, Orangeburg,' under his Episcopal care and jurisdiction.'—*Southern Gospel Messenger.*

MISSOURI.—*Clark Mission.*—We have already made our readers acquainted with this new and most interesting Missionary Institution. The following letter addressed to the Bishop of Missouri has been kindly sent us in the hope that "it may prove interesting to the friends of the Mission in the East."

The Bishop informs us that the school-house and dormitory (spoken of by Mr. Corbyn) are to be finished early in the next year. The cost will be $1250. Of this sum $600 are to be paid when the walls are up and the roof on, the remainder on the 1st of April next. The Bishop adds, "for the first payment I am ready, and for the second I *must make ready.*" We sincerely hope that the perusal of the Rector's letter will induce some of our readers to help on this needful preparation.

CLARK MISSION, Merion County, Mo.
October 17th, 1848.

My Dear Bishop,—We were all very sorry that you could not be with us on the festival of St. Michael and All Angels. It was a day of so much expectation to us that we had in our simpleness supposed all others filled with the same anxiety. Indeed we are well assured that nothing but an urgent necessity kept you away. We began the day with the Holy Communion which was celebrated in the little church in the village, at 6 o'clock in the morning. The day proved unpleasant, and as the time fixed for the ceremony of laying the corner-stone drew on, it rained considerably. Towards evening, however, the rain ceased awhile and permitted us to proceed with our solemn service.

Owing to the rain there were but few present from town. To those few the Rector made an address of some fifteen minutes, upon the nature of our present undertaking and the manner how, and the means by which we would prosecute that undertaking.

The service commenced with the chanting of the 127th Psalm in the Psalter, "Nisi Dominus." Then followed the exhortation with appropriate prayers, a selection of Psalms and a lesson, then the laying of the stone, and the address, the chanting of the Te Deum, the concluding prayer for the congregation and for the whole Catholic Church, and the benediction.

Some drops of rain had fallen upon us before the conclusion of the service, but as Te Deum, arose in solemn chorus, a most beautiful arch spanned the entire Eastern heavens. Was it not the bow of promise? As such our hearts hailed it, and so we are fain to believe that the blessed angels were commissioned to assist in our work. And now that the walls are rising over that foundation stone, we feel that we have indeed set our hands to a mighty work. For what is it that we are thus necessitated to do? Either our doings are a most impious trifling, or they are such as the blessed Father Himself will approve and bless. For it was with solemn calling upon GOD and in the *Name* of the ever blessed TRINITY, that we laid that corner-stone, chanting the while, "Except the Lord build the house their labor is but lost that build it." Our profession was that we were founding an institution whose aim was the glory of GOD. An institution which should, in subordination to His holy Church, lend its aid in training up her sons in the nurture and admonition of the Lord. An institution from which, we would fain hope, shall go forth in future years many a holy priest and deacon to labor in the lonely wilderness in the midst of which it has been founded.

The building which we have thus begun is to be fifty feet by twenty, and is designed for the grammar school. Our hope is that by the time our boys are ready for the college course, the means may be obtained for the erection of the necessary buildings.

In the meantime our wants are, first the chapel. Next a building adjoining the one now going up, which shall serve for a refectory—class rooms, and additional chambers for boys.

This would enable us to increase our numbers to fifty boys Five thousand dollars would build the chapel and the other building besides.

We have now thirteen boys in the family—about the same number of day scholars.

Our manner of dealing with these you already know. I very much wish we had two or even four candidates for Holy Orders, who could, while pursuing their own studies in Divinity, assist in the labors of the school. We could take care of two very well. We can afford also an excellent opportunity to others who might choose to prepare themselves at their own cost to labor in the West. For seventy-five dollars a year, we could board them and give them an opportunity for study which is rare in the West. The library contains above 1700 volumes—many of them most rare and valuable, especially to students in divinity. Among them are fine copies of nearly all the Greek and Latin fathers. There are also splendid editions of many of the English Catholic Divines. The Rev. Mr. Comings has just completed the arrangement and the catalogue of the books, and we are beginning to see what we have, and to understand their great value.

The new building is going on rapidly, and we expect to see the walls up and the roof on before the winter comes.

The boys are all well—in fact I am daily more and more convinced that we have chosen the most healthy situation in Missouri.

Hoping that you will visit us soon,
I remain, Rt. Rev. Father,
Your faithful and obedient son, in the Holy Church,
WILLIAM B. CORBYN.
[*Banner of the Cross.*

PROCLAMATION:

By JOHN YOUNG, *Governor of the State of New York.*

The year which will soon be added to the past, has been, to the people of this State, eminently auspicious. Plenty has crowned our harvests—Labor has been justly rewarded, and everything around us evidences a healthy and enduring prosperity. War. with all its attendant evils, has passed away, and Peace, as honorable as welcome, has been restored. The means of education, and all the advantages of intellectual progression have been enjoyed by us in an eminent degree;—and the future is full of hope and promise.

As a Christian people, we are admonished that these blessings are the gifts of a beneficient God, and while we thus rejoice in His bounty, we should not forget the homage due from grateful hearts:

I therefore, respectfully recommend to the people of this State to set apart *Thursday, the twenty-third day of November next*, to be observed as a day of Public Thanksgiving to ALMIGHTY GOD; and that with such Thanksgiving, be mingled Prayer to Him who holds in his hands the destinies of Nations, for the continuance of those blessings, which have been and still are so abundantly showered upon us.

In testimony whereof, I have caused the privy seal of the State to be hereunto affixed. Witness my hand, at the city of Albany this twenty-eighth day of October, in the year of our Lord one thousand eight hundred and forty-eight.

[L. S.]

JOHN YOUNG.

By the Governor. HENRY V. COLE, Private Secretary.

Obituary.

The writer of this imperfect sketch, being an associate of the late ROBERT E. HARRISON, who lost his life in the noble endeavor to save that of his brother from fire, feels it a duty to make a few remarks relative to his life and death. His vigorous and superior mind, that distinguished him through life, did not desert him at the trying hour of death. Suffering the most excruciating pain, his sweet temper was never ruffled, his firmness never deserted him. Even in Nature's last extremity, when worldly things had ceased to be an object of regard, his words were calm, and his mind seemed reconciled to his situation, and his heart more pained at the separation from those he loved than touched with any selfish fear. Had he lived longer, he could not have failed to occupy a distinguished place in the world's eye. We have read letters and other manuscripts, since his death, and are of opinion, that there have been but few instances of such extraordinary talents, at such an early age. In him his parents have lost a dutiful son, his brothers and sister one in whom their dearest affections centered, and his numerous acquaintances a warm friend. P.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 7th inst., the Treasurer has received the following contributions:

From St James's ch, Goshen, N Y, for Ill, 45; St Paul's, Key West, Pa, 5; M L Marsh, of Lancaster, Ill, per Rev C Dresser, one-third, 5; Christ ch, Watertown, Ct, 20; Carbonville, Ala, 11 70; Juliet and Lockport, Ill, 10; St Peter's ch Butler, Penn, 4 50; through J K Sass, R A in S C, monthly missionary lecture, for October and November, of which 50 cts is for Indiana, 6 80; St Philip's, Charleston, for Bishop Kemper's mission, 32; for Bishop Freeman's, do, 32; for the Jews, 5—75 80; Trinity ch, Portsmouth, Va. 20. Total, $197.

THOMAS N. STANFORD, Treas.,
New York, November 14, 1848. 139 Broadway.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer acknowledges, since his report of 7th inst., the following contributions, viz:

From Trinity ch, New York, Rev Dr Higbee, $131 53; Mrs Sarah Burr, of Lansingburgh, by the hands of Mr Stewart, 100; "a subscriber" to Female Missionary Association of Church of the Annunciation, N Y, Rev Dr Seabury, 2; St Luke's ch, New York, Rev Dr Forbes, (to add to collection of 5th inst., 2 62. Total amount, $236 15.

C. N. S. ROWLAND, Treasurer,
November 14, 1848. 55 Water-street.

Protestant Episcopal Church Missionary Society for Seamen, N. Y.—The Treasurer acknowledges the receipt of the following sums, since date of last report, 9th October, 1848:

From Mrs Mary Laight, for life membership, 15; J Watts Depeyster, for do, 15; Wm Wells Holly, of New Haven, for do, 15; Lieut S Swartwout, U S N, 5; G R Barry, 1; Lieut John Parker, U S N, 2 50; Lieut Henry Walke, U S N, 1; Capt Macomber, U S N, 1; Wm T Spicer, 2 50; Trinity ch, N Y, stipend to 1st November, 300; T W Ogden, donation for debt, 25; collection at the Chapel of the Holy Comforter, for books, 9 08—for the mission, 20 78; do, at the Chapel of our Saviour, for books, 16 21—for the mission, 9 30; B Strong, annual, '47, 2; Tim'y Whittemore, do, 2; Alpheus Banning, do, 2; Godfrey W Leek, do, 2; N Babcock, do, 2; T W Ogden, do, 2; W W Wright, do, 2; Gov M Ogden, do, 2; G C C Collins, do, 2; T B Satterthwaite, do, 2; T J Crowen, do, 2; Mrs Robt Ray, do, 2; Mrs J C Babcock, do, 2; S Winston, do, 2; John A Weeks, do, 2; A Walker, do, 2; Smith J Conner, do, 2; B S Thomas, do, 2; W D Waddington, do, 2; Albert McNulty, do, 2; R H Hopkins, do, 2; Wm H Nelson, do, 2; Miss Lawrence, do, 2; B J Lossing, do, 2; J W Hunter, do, 2; Ogden Haggerty, do, 2; John P Marsh, do, 2; T T Kissam, do, 2; Peter P Kissam, do, 2; James Robinson, do, 2; Philip Henry, do, 2; Eugene Dutilh, do, 2; Mrs S H Nichols, do, 2; Mrs Pierrepoint, do, 2; Hosea Webster, do, 2; Mrs R H Cleland, do, 1; G M Morriss, do, 2; Jas R Swords, do, 5; Robt Emmett, do, 2; Worthington Romaine, do, 2; Henry Moore, do, 2; F B May, do, 2; Alfred A Seton, do, 2; Jas Watson Webb, do, 2; F H Abbot, do, 2; John D Ogden, do, 2; Total, $532 43.

J. DAVENPORT, Treasurer, No. 10 Platt street.
New York, Nov. 13, 1848.

The subscriber gratefully acknowledges the receipt of the following sum, since November 8th, for the benefit of the church at San Augustine, Texas:

From L M Hoffman, Esq, $20.
Further donations are earnestly solicited.
S. COX, JR.
General Theological Seminary, Nov. 16, 1848.

Notices.

ST. SIMON'S GERMAN FREE CHURCH.
(Houston street, between Pitt and Ridge streets)
Rev. Thomas Cook, Rector.

Divine service is regularly held in the above church every Sunday morning, at half-past 10, and at 7, in the evening.

Friends of the church, acquainted with the German language, are affectionately and earnestly invited to attend.

The Sunday school, which is composed exclusively of German children, commences at 9, A. M., and at 1½, P. M. The instruction is imparted in the English language. Teachers are very much needed. Nov. 11, 1848.

FRENCH CHURCH DU SAINT-SAUVEUR

Divine Service in this Church, 68 Duane street, every Lord's Day, in French, at 10½, A. M., and in English, at 7, P. M. C. H. WILLIAMSON, Pastor.
New York, October 21, 1848.

Church of the Good Shepherd—Corner of Market and Monroe streets—Rev. Ralph Hoyt, Rector.—Divine Service on Sundays—morning, afternoon, and evening—at the usual hours; also, service every Thursday evening.

The ladies of this congregation are preparing to hold a Fair, to aid the treasury of the church; and any donations of funds or saleable articles, will be thankfully received, on being sent to 117 Madison street, or to the church any Tuesday evening. November 4, 1848.

☞ With the view of establishing a FREE CHURCH in that part of the city, services are held every Sunday morning and afternoon, at 24th street, first house east from the Fourth Avenue. Those who may feel an interest, and are not permanently located elsewhere, are respectfully invited to attend. The hours of service are, 10½ o'clock in the morning, and 3½ o'clock in the afternoon.

N. B. The entrance is from the side door.

New York, October 14, 1848.

CHRIST (P. E.) CHURCH, ANTHONY STREET.
Rev. CHARLES H. HALSEY, Rector.

Services on Sundays at 10½, A. M., and 3, P. M., until further notice. November 4, 1848—4t

☞ The Church of the Redemption, in Eleventh street between 3d and 4th Avenues, is opened for Divine Service, on Sunday evenings, at 7, P. M. Pews are Free.

New York, October 21, 1848

St. Simon's German Free Church.—A number of ladies have associated together for the purpose of preparing for a Fair, to be held a few days before Christmas,—the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above Church.

Ladies wishing to unite, will please send their names and address to Mrs. Cook, 276 Houston, or to Mrs. Duncan, 166 Twelfth street.

Donations will be thankfully received at either of the above places, and at Stanford & Swords, 139 Broadway.

New York, October 14, 1848.

Advertisements.

JUST PUBLISHED, and for sale at the Church Depository, No. 20 John street, New York.

The Combatants: An Allegory, by the Rev. Edward Monro, with four fine engravings, from designs by Darley. Muslin, 63 cents; muslin extra, gilt edges, 80 cents; fancy paper, 37½ cents.

George Austin: or, Patience and Perseverance Rewarded. A Tale; with three fine engravings. Muslin, 38 cents; Library, 30 cts; fancy paper, 16 cts.

Bessil Gray: or, The Dull Child, with a Frontispiece.—Muslin, 28 cts; Library, 21 cts; fancy paper, 12 cts.

The Dog: as an Example of Fidelity; with four fine engravings. Muslin, 25 cts; Library, 18 cts; fancy paper, 10 cents.

The Widow's Son: a Tale of Warning; with a finely engraved Frontispiece. Muslin, 25 cts; Library, 16 cts; fancy paper, 8 cts.

Bear and Forbear: The History of Sarah Allen; with engravings. Muslin, 13 cts; Library, 10 cts; fancy paper, 4 cents.

Norah: The Little Mountaineer; or, I wish I could Read; with engravings. Muslin, 13 cents; Library, 10 cts; fancy paper, 4 cts.

Also, new editions of the several works by Mr. Adams,—works which have attained, as they richly deserve, a great and increasing popularity. (See advertisement on 4th page of this paper.) These books are put up in several styles of binding, and as presents to persons of any age—the old as well as the young—are perhaps the most graceful that can be selected.

Also, Oxford and American Editions of the *Bible*, and the best Editions of the *Book of Common Prayer*.

Orders from abroad to be addressed to
DANIEL DANA, Jr.,
November 18—8t Agent, &c., New York.

PUBLISHED BY STANFORD & SWORDS, 139 Broadway, New York—

THEOLOGICAL.

Adams's Treatise on Infant Baptism, 12mo, 63 cts.
Aged Christian's Companion, by the Rev John Stanford, 8vo. Portrait, $1 50.
Always Happy. By a Mother. With plates. 18mo, 38 cents.
Andrewes (Bishop) on the Passion of our Lord; with Extracts from his Devotions, 18mo, 38 cents.
Barrow on the Pope's Supremacy, edited by the Rev Dr Hawks, 8vo, $1 25.
Bedell's Pay thy Vows, 32mo, cloth gilt, 31 cts.
—— Renunciation. Uniform with the above, 31 cts.
Beren's Sermons to Young Men. 12mo, 25 cts.
—— Village Sermons. 12mo, 75 cts.
Berrian's Devotions for the Sick Room, 12mo, large type, 75 cts.
—— Enter thy Closet, 12mo, large type, 75 cts.
—— on Communion, 18mo, 50 cts.
—— Family and Private Prayers. New edition enlarged, large type, 12mo, $1.
—— History of Trinity Church, 8vo, handsomely illustrated, $2.
Bickersteth's Devout Communicant, 32mo, cloth gilt, 38 cents.
—— on the Lord's Supper, 12mo, 75 cts.
—— do. do. 32mo, 38 cts.
Bowen's (Bishop) Sermons, 2 vols 8vo. $5.
Bowden on Episcopacy, 2 vols 12mo, $1.
Brownell's Commentary on the Book of Common Prayer, royal 8vo, 3 50.
Butler's Book of Common Prayer, Interpreted by its History, 12mo, $1 25.
Cecil's Visit to the House of Mourning, 32mo, 19 cts.
Chapin's Puritanism not Genuine Protestantism, 16mo, 63 cents.
Christ's Warning to the Churches, 38 cts.
Churchman Armed: containing Palmer's Ecclesiastical History, and Hobart's Apology for Apostolic Order, 12mo, $1.
Church Choir, by Muenscher, 8vo. $1 25.
Claude's Essay on the Composition of a Sermon, 12mo, 63 cents.
Clergyman's Companion, 12mo, various styles of binding, 50 cents.
Communicant's Manual, 32mo, 31 cts.
Cousin Bertha's Stories, by Mrs. McDonald, 18mo, 38 cts.
Cunningham's (J. W.) Sermons. Author of "Velvet Cushion," &c. 8vo, $1.
Dairyman's Daughter, 32mo, 19 cts.
Dehon on Confirmation, 18mo, 13 cts.
Dorr's (Rev Dr Benjamin) Churchman's Manual, 12mo, 75 cents.
Duffie's (Rev C. R) Sermons, 2 vols. 8vo, $3.
Dyer on Episcopacy, 12mo, 25 cts.
English Churchwomen of the Seventeenth Century, 18mo, 63 cents.
Essay on Episcopacy, 8vo, 50 cents.
Father Clement, 12mo, 50 cts.
Fowler on the Common Prayer, 12mo, 75 cts.
French Prayer Book of the Episcopal Church, $1.
Fry's (Mrs. Elizabeth) Memoirs, by Timpson, 12mo, 75 cents.
German Episcopal Liturgy, 12mo, paper, 10 cts.
Gregorian Chants. With additions by Dr. Hodges, Director of Music in Trinity Church, N Y. 8vo, 25 cts.
Hale's Scripture Illustrations of the Morning and Evening Prayer, and the Litany, 18mo, 25 cts.
Happy Old Age. Exemplified in the Life of Mrs. Bolton, 32mo, 19 cts.
Hawkstone: a Tale of and for England in 184-, 2 vols. 12mo, $1 50.
Heber's Last Days, by Archdeacon Robinson, 12mo, 50 cents.
Historical Notices of St Mark's Church, N Y, 8vo, 25 cts.
History of a Pocket Prayer Book, 18mo, 44 cts.
Hobart's Apology for Apostolic Order, 12mo, 50 cts.
—— Christian's Manual, 18mo, 62 cts.
—— Clergyman's Companion, edited by Bishop Ives 12mo, 75 cts.
Mark Wilton: The Merchant's Clerk, by the Rev C B Tayler; 12mo, 75 cts.
Mason's Selections from the Fathers of the Church, in Latin. For schools, 12mo, 75 cts.
Melvill's Sermons. Edited by the Right Rev C P M'Ilvaine, D D, 2 vols, 8vo, $4.
—— on Certain of the Less Prominent Facts and References in Sacred Story. First and Second Series, bound separately, 8vo, each 75 cts.
The same in one volume, $1 50.
—— on Public Occasions, 8vo, $1.
Moore's (Bishop Benjamin) Sermons, 2 vols, 8vo, $3.
More's (Hannah) Spirit of Prayer, 32mo, 30 cts.
Newnham's Tribute of Sympathy, 12mo, 50 cts.
Newton's Prayers of the Church, 18mo, 25 cts.
New Manual of Devotion, edited by Bishop Ives, 12mo, $1.
Odenheimer's Devout Churchman's Companion, 56 cts.
—— Young Churchman Catechized, 18mo.
—— True Catholic No Romanist, 32mo, 31 cts.
—— Origin of Prayer Book, 18mo, 38 cts.
Paget's Sermons, large type, 12mo, 75 cts.
Palmer's Church History, 12mo, 75 cts.
Perranzabuloe; the Lost Church Found, 75 cts.
Questions on Self-Examination, 32mo, 13 cts.
Recantation: or, the Confessions of a Convert to Romanism. Edited by the Rev W I Kip, 16mo, 63 cts.
Religion as seen Through the Church, 16mo, 50 cts.

WILL BE READY, on Monday next, "A Form of Prayer and Thanksgiving, to be used in the Diocess of New York," on Thanksgiving Days. The same, in substance, as that appointed by Bishop Hobart, in 1817. For sale at this office; Price $1 per hundred.
November 18—1t

A LADY, brought up in Europe, and eminently qualified to give instructions in the higher English branches, French, Music, and Singing, is desirous to undertake the education of a few young ladies, or to conduct the higher department of a school. To families wishing their children thoroughly educated, this is an opportunity that rarely offers—would not object to the South, as she has resided there some time. A line addressed to A. M. D., 39 West Washington Place, will be attended to. Begs to refer to the Rt. Rev. Bishop Ives, Raleigh, N. C., and Dr. Forbes, Rector of St. Luke's Church, New York.
November 18—1t

WANTED—An Organist for the Episcopal Church in Cooperstown, Otsego county, N. Y. A young gentleman who can lead in the singing of the Church, who can give lessons on the Piano, and can take charge of a Classical and English School, will find this to be a capital opening.

A communicant of the Church, and a graduate would be preferred. Apply at 276 Greenwich, to Mr. Joseph Battin, or to Rev. S. H. Battin, Cooperstown.
November 18—tf

DESK BIBLES, Prayer Books, &c.—Just received from London, an extensive assortment of superior Bibles, in folio and quarto form, intended for Desk use, some of which are in superior binding, and all are offered at greatly reduced prices.

Also, Prayer Books to match the Bibles.

Also, an extensive variety of Prayer Books and Church Lessons, bound in various styles, with a stamp of new St. George's Church upon the covers, intended for the pews of the Church. For sale by
STANFORD & SWORDS, 139 Broadway,
Nov. 18. New York.

Poetry.

From the London Magazine.

TO-DAY AND TO-MORROW.

To-day, man lives in pleasure, wealth, and pride,
To-morrow, poor, of life itself denied.
To-day, lays plans for many years to come,
To-morrow, sinks into the silent tomb.
To-day, his food is dressed in dainty forms,
To-morrow, is a feast himself for worms.
To-day, he's clad in gaudy, rich array,
To-morrow, shrouded for a bed of clay.
To-day, he has delusive dreams of heaven,
To-morrow, cries, "Too late to be forgiven!"
To-day, he lives on hope as light as air,
To-morrow, dies in anguish and despair.

Selected Matter.

AN ESCAPE FROM DARKNESS TO LIGHT:

AS DESCRIBED IN A SERIES OF LETTERS—BY A PLAIN MAN.

[Concluded from The Evergreen for July.]

VII.

STEPHENTOWN, Jan. 12, 1839.

Rev. and Dear Sir,—Having omitted, as I think, to narrate one important thing, through mere forgetfulness, I will now suply the deficiency, though it should have had a better connection with what is already forwarded. Though accidentally the last, it is, in my mind, by no means the least important part of the narrative, as giving one particular instance of an exchange of an heretical opinion for an orthodox one.

When I came to a full conclusion that Baptism and regeneration were only different words, expressing the same thing—an incorporation into the body of Christ—an admission into the kingdom of God—I cast about, in mind, to see who were the subjects of admission. To determine this, as usual, I had recourse to the holy Scriptures. The texts in St. John's Gospel, chapter 3—3 and 5, you are already informed, had occupied a prominent position in my meditations a number of years. The important expression in the two texts is this: "Except a man be born," &c. To determine what *sorts* of *persons* were subjects of admission into the kingdom of God, it became needful for me to attend to the meaning of the word man, *in the text.* I decided that it must be taken in its unrestrained sense, *in the text,* as a generic word, meaning the same as the phrase *human being.* I still believe this decision to be the only rational one; for by this decision females are capable of admission into the kingdom of God, and so are little children, as well as adult males. This decision (which was the only rational one) compelled me to give up my prejudice against infant Baptism. I knew the word *man* was generally used to mean a male; but if it meant so *in the texts* referred to, all males, little and great, are the subjects of Baptism; but females, old and young, are excluded. Besides this restrained sense, I knew that there was another in which the word *man* was used in opposition to the word *child*, to distinguish an *adult* from an *infant;* but this was seldom; and the word child did not occur in either text. But if this latter restrained sense was, by possibility, the right one in which to take the word in the text, all adults, male and female, might be admitted into the kingdom of God; but all who died in infancy must be excluded, and solely because they had not arrived at virility? But when God created man, "he created *him* in his own image; male and female created He *them*." Scripture decides that *a man* is born *into* the world whenever a *child* is born, whatever the sex may be. And "we see Jesus, who was made a little lower than the Angels for the suffering of death, crowned with glory and honor; that He, by the grace of God, should taste death for *every man*." Hence I was constrained to believe that the phrase, "*a man*," in the texts, was equivalent to the phrase, "*a human being;*" and that little *children* were peculiarly, though not exclusively, the subjects of regeneration, which is Baptism. In this opinion I was confirmed by the fact that the Lord has made the regeneration of little children the exemplar for the regeneration of whosoever shall receive the Kingdom of God. See Mark x., 15. There is but one way to enter into the kingdom of God, being "born of water and of the Spirit;" so that to receive the kingdom of God as a child, [received it,] is to be born of water and of the Spirit, as a little child [is born of water and of the Spirit]; for this will admit whosoever thus receives it into the kingdom. This proves, then, that when a little child is suffered to come to Christ, in the sense of the text, Mark x., 14, it is born of water, and of the Spirit because it is of the kingdom. That the regeneration of little children is the example for the regeneration of all people, is further proved from Luke x., 17, Math. xviii., 3. Little children being thus the exemplars, in regeneration, for all other people, in theirs, it follows, as a matter of course, that they are peculiarly, though not exclusively, its subjects.

Thus then, since the word *man* in the texts means *human being;* since a little child, no matter what the age, is a *human being;* and since the new birth of such little child is the pattern to follow in the new birth of any other person; and finally, since the new birth is Baptism; therefore, this Scripture doctrine of the new birth, or Baptism, exactly reversed the Baptist one which I held by an inveterate prejudice, unsupported by proof, reason, analogy, or anythinig else, save the marked assertion that it was so, which I had taken, and held upon trusts until compelled to relinquish it by the light of Scripture and common sense. How important that religious *truths* should be sown in the youthful heart, and cultivated to maturity there! What a fearful thing to have the blind become leaders of the blind! In our temporal affairs we are accustomed to act with care and prudence; but we sometimes treat our eternal interests with the most careless folly.

This true view of regeneration expelled also a false, traditionary one, which was the basis of a superstructure of completely spurious Christianity, the offspring, no doubt, of a system of doctrines which are held by Presbyterians, in common with other denominations. It also led along to the Scriptural developement of the mysterious body of Christ, in which Christ being the head there are "diversities of gifts," "differences of administration, and diversities of operations;" thereby proving Episcopacy to be a divine institution, and that (the "manifestation of the Spirit being given to every man to profit withall," or "unto every one of us is given grace, according to *the measure of the gift of Christ*,") to every member in the Church is grace communicated by the "laying on of hands." It was also a full guard against any approaches of Universalism; because the institution of the body of Christ being for its elevation, there is no revelation respecting the salvation of those who are not incorporated into it, and who, of course, do not submit to its laws. It guarded with equal force against infidelity in *adults;* because, without the belief and confession of the sound faith that Jesus Christ is the Son of God, no man could be admitted into His kingdom. When these new, and, as I humbly trust, Scriptural opinions on religion were completely formed in me, a new subject was presented to my contemplation—the bringing up of children "in the nurture and admonition of the Lord." It was, indeed, a subject worthy of the most profound consideration. The Lord had affirmed of little children that are suffered to come to him,—"Of *such* is the kingdom of God"—they being living little children. Through St. Paul he had commanded us to bring them up "in the nurture and admonition of the Lord." The Saviour had said Himself, after His upbraiding of the adult inhabitants of Chorazin and Bethsaida, who, notwithstanding his miracles performed amongst them, rejected him: "I thank thee, O Father, Lord of heaven and earth: because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in thy sight." The angel of God had informed Joseph that Mary should bring forth a Son whose name should be called JESUS: "for he shall *save His people from their sins.*" How important, then, since it hath pleased God to reveal the mysteries of His kingdom to babes, and since Jesus will save His people from their sins, he being "the end of the law for righteousness to every one that believeth," (a little child having been *received in the name of Christ, being a believer*—Math. xviii., 5 & 6,) that we suffer our little children to go to Christ to be received in His name; and that we bring them up in the nurture and admonition of the Lord, teaching and causing them to do whatsoever He commands; assured that when they are old they will not depart from Christ, who is the way in which they should go. They thus being in Christ, and walking in Him, from the cradle to the grave, are His people, and saved from their sins.

The heretical opinion, to which I alluded in the commencement of this paper, as one which I had exchanged for an orthodox one, was, that little children were not subjects of Baptism, nor admissible into the Church as members, by any means, until they had arrived at years of discretion, and until after they had (in common phraseology on the subject,) "*experienced religion*"—the meaning of which is, that a person cannot be washed until after he is washed, or born again until after he is born again; or, perhaps rather, that a person must be *washed before he is clean*, and not to make him so. But I found conclusively that that opinion rejected the very persons, of whom Christ's Church, by His own institution, is successively to be composed; substituting a spurious, for the real regeneration, and so became the foundation, in part, of a full system of illegitimate Christianity.

STEPHENTOWN, JAN. 12, 1839.

Rev. and Dear Sir,—It is, no doubt, full tim thate these communications be brought to a close; but it is, perhaps due to myself to make an apology for any and all in accuracies which they may contain in expression, sentiment, or otherwise. I have written in great haste, and in many parts have not reviewed what was written before sending it to you. I need not say to you that I am neither a scholar, nor used to writing. My aim has been simplicity and truth; but on looking back into what I have written, I have found, in some instances, that I have not exactly expressed what I intended.—One instance of this kind which I recollect is so important in my mind and so differently expressed from my own opinion, that you will allow me, I trust, now to mend the expression. I have retained no copy and must do it from memory. It is in relation to St. Paul's being made a Christian *by a special revelation.* It was, unquestionably the efficient cause of St. Paul's conversion. His conversion was *a change of his religion*—Judaism for Christianity. It was, therefore, a change of the affections of the heart, though not regeneration. He had not, I think, believed that Jesus Christ is the Son of God, the Saviour of the world, before the special revelation; but this produced a full conviction of the fact in his mind. His mind, therefore, assented to this truth. But even this assent of his mind, added to the revelation, did not *make him a Christian.* He had to submit to the means instituted by Christ for making a person a member of His own body. He was baptized into the body of Christ by Ananias, a minister of the Lord Jesus Christ. In Baptism he *received Christ*, his sins were washed away, having his "heart sprinkled from an evil conscience, and his body washed with pure water." In his own language, on another occasion, he had been a *reviler* of the Church; but he was then "washed, sanctified, justified in the name of the Lord Jesus, and by the Spirit of our God." This was his incorporation into the Church, the seat of his faith, and this was what made him a Christian. It was his regeneration; and so in every one that is born of the Spirit.

The special revelation to St. Paul was an extraordinary case, occupying, I suppose, the ground of a preacher in ordinary cases, as, for example, in the case of Philip and the Eunuch. Philip's preaching to the Eunuch produced the same conviction upon his mind, that the revelation to St. Paul did upon his. The Eunuch was no less of a Christian after believing Philip's preaching, than St. Paul was after believing his revelation.

In relation to what you heretofore mentioned to me, and to what is contained in your kind communication, under date of the 9th instant, about preparing a tract for the use of the Church, from the material furnished by me, though I know not in what manner it may be beneficial, still, hoping that it may be, you are at perfect liberty now, as heretofore, to use any part, or parts of it, altering the language, if you choose. But I do not wish, by any means, to have my name brought before the Christian public.

We try to have a daily remembrance of God, and each Sunday a sermon is read from the excellent ones you were so very kind as to lend me. We also read the daily portions of Scripture appointed by the Church, generally, though not always, at the times of reading our morning prayers. Sometimes the Psalms from the Psalter are added to this. I have pursued this course because my children, of late, have had no Sunday school privileges in the Church, and to produce a habit in them of reading the Scriptures continually. I can already see that they are attached to the holy book. A good habit cannot be too thoroughly rooted. But we have the flesh, and the devil, in opposition to us; and it becomes our duty, as it is our interest, to pray more frequently and more fervently, and to watch more carefully.

Will you not have the kindness to think of us in your daily prayers? This is a request from my children as well as myself.

Present our respectful remembrances to your family—and a request also to be remembered in their prayers.

With true sentiments of respect, I am,

Dear Sir, I humbly hope,
Your Brother in Christ.

A FUNERAL AT ST. MARY'S HALL.

The day which in most parts of our country was hailed with noise and revelry, because it was the anniversary of the Declaration of Independence, was welcomed in solemn stillness at St. Mary's Hall. For beneath its favored roof, in hourly expectation of the final summons, lay one of the sisterhood, whom common duties and privileges have bound together in ties of holy love.

Charlotte McDonald had for weeks been very ill. Her fair form had submitted to the usual tortures of consumption, until it was reduced to a mere outline of itself. In vain had been bestowed upon her the very best of medical science and skill: and equally in vain had been the thousand times repeated attentions which female hands can best bestow, and sypathizing female hearts are wont to prompt. The destroyer would not be stayed. Young as she was it was evident that in a very few hours her body would be consigned to another and a narrower abode, and her spirit, as it was hoped, to a better home.

The Scriptural physician had been successful in his ministrations. Though the Bishop of a Diocess, and oppressed with many cares and duties involving the welfare of the Church, he had found, day by day, an opportunity to "preach the word" to the afflicted pupil in the privacy of her chamber, and to guide her in devotion to the feet of Him who so often calls the "weary and the heavy laden," and gives them "rest." In the double capacity of her father in the household, and her father in the Church, he approached her with words of comfort, fresh alike from the Gospel and a gushing heart. "The word," so fitly spoken in love, was lovingly received: and she, who else might have left this world with small prospect of benefitting by the change, could now thank GOD for the very sufferings she endured, since they were recognised as being part of the system of means whereby her soul had been made most intimately acquainted with the "truth as it is in JESUS," and could delight in the prospect of being "ever with the Lord."

There were other influences which contributed to this blessed result. And such, for example, were the Christian tone of those who day and night watched near the sufferer's couch: the sound of praise which, in the order of the daily service in the Chapel, reached her ear as it was passing on to heaven in the language of those glowing chants to which from infancy she had been used; and the constant kindness of one who in the true spirit of her sex, seeks to be known only in retirement, and yet in the pious and considerate zeal which renders her "an help meet for him" who is invested with an apostle's office, was incessant in her acts of kindness, and in her appropriate ministry of words of peace and consolation. May GOD abundantly reward her for the much she has done in the practice of that heavenly charity which "seeketh not her own."

The National holiday had passed away, and Charlotte was still living. But the sun went not down again before the mournful anticipations of the household were realized. The spirit of their companion had departed.

Then, in the language of one writing to her own parents, "Oh how sad was the house the day of the death and after! Not a voice could be heard except in a whisper. All looked—and I am sure all felt as they looked—sad and mournful." A family of over two hundred persons, and most of them of tender years, was awed into silence. The sedate and thoughtful, and the gay and joyous alike were still almost to the suppression of their own breathing; and the oppressive effect was similar to that sometimes experienced in a forest on a summer's day, when the winds seem to be stifled and not a leaf is seen to move.

The time came when the body must be consigned to its parent earth. And then, in a stillness that was broken only by the measured tread of those who joined in the last sad offices, the untenanted mortal tabernacle was borne to the Church. Eight of the lads of Burlington College, acting as pall-bearers, having crape on their left arms, walked at the side of the hearse, and the first of them appropriately carried a wreath made of beautiful white flowers and leaves of ivy. "Then came the sorrowing, yet trusting mother, the Bishop's family, &c., and then the girls. (First those of Charlotte's class, who were dressed in deep mourning—black dresses, &c. The other girls were all dressed in plain white, with straw bonnets, and black ribbons, and white gloves. All the teachers wore black dresses with black on their bonnets.) Then came the boys of the College. The Bishop and eight priests preceded the procession as it entered the Church. When the coffin was placed before the altar, the flowers were thrown upon it, and sadly did the 'stars of earth's firmament' contrast with that sable pall."

The appointed service having been read in the Church while silence and sobs struggled with each other to testify the pervading sense of its appropriateness and value, the body was conveyed to the grave; and there, in the form prescribed for the purpose, in "The Order for the burial of the Dead," it was committed to the ground—"earth to earth, ashes to ashes, dust to dust."

The pupils with their instructers returned to their home. It was the same sad home they had left an hour before. But circumstances had changed. Then they had thought mainly of their desolation and bereavement, now they thought of these in connection with their duty. In numbers of hearts, perhaps, a new purpose had been born, and in nearly all their minds a new impulse was imparted. May we not hope that, "at the dreadful day of judgment when the secrets of all hearts shall be disclosed," it shall be known that the death so much lamented and felt, was the instrument by which a benign and heavenly Father drew closely to Himself many a one who otherwise might have been a wayward and a wandering child? Has it not frequently been found that they who have been baptized in the waters of sorrow, have been "born to glory?"

The school mates of the departed sister have determined to erect a monument above her grave, and have already contributed more than the amount required. They have also, in most thoughtful kindness, determined to purchase a breast-pin, and, after having inserted in it some of Charlotte's hair, to present to it her bereaved mother.—*Ib.*

CHURCHMANSHIP AND PIETY.

The Churchman warmly attached to his principles, regarding the Church with a high degree of love and veneration, and finding in all her services and arrangements that which his judgment wholly approves, and pronounces in every way worthy of his fondest regards; and who hence ever clings to them, and is not ashamed of so doing, though those around him may be of a different mind. is not necessarily a cold hearted formalist, or destitute of evangelical piety. This is often intimated,—sometimes asserted,—but most unjustly. Love for the Church, her institutions and services, when really existing in the heart, and not merely dropping from the lips, is always connected with true piety. And he who would grow in grace and increase in meetness for the inheritance of the saints in light, has only to walk in the path which the Church indicates—the path in which prophets, and apostles, and saints, and martyrs, and confessors, and doctors have walked,—following in the footsteps of Jesus, the author and finisher of our faith. That he might sanctify and cleanse it, and present it to himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish,—this was the object which Christ had in view in giving himself for it: and that all her members may be holy and clean, pure in heart and unblameable in their conversation, is her desire, and the aim and tendency of all her principles, precepts and usages. And such is often the result. Attachment to the Church, and love of her institutions and services, springing from an enlightened judgment and affections rising above this world, leads to a daily increase of knowledge in Divine things, to more ardent love of our adorable Lord, to deeper faith in the mysteries of His Cross, and to brighter hope beyond the grave. —*Ib.*

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A Lady, who completed her education in Paris, and resided several years in that city, would be pleased to make an arrangement with an established school in New York, or some adjacent town, to give instruction on the Piano Forte and in Singing; or to attend pupils at their residence. The most satisfactory references, as to character and qualifications, can be given. Address L. L., care of Messrs. William Hall & Son, 239 Broadway; or at this office.

September 30.

BOOKS AND STATIONARY.—Huntington & Savage, Booksellers, and Stationers, 216 Pearl-st, N.Y., keep constantly for sale a very large and well selected stock of School, Classical, and Miscellaneous Books, Blank Books, and Stationary, to which they would invite the attention of Booksellers, and Merchants generally.

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NOVEMBER, 1848.

THE Mutual Benefit Life Insurance Co., (Office 11 Wall street,) have issued since May last, Four Hundred and Seventy-nine NEW Policies, viz:

To Merchants,	183	To Cashiers of Banks	8
Clerks,	59	Ladies,	12
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ST. TIMOTHY'S HALL, Catonsville, Maryland, six miles from Baltimore.

This Institution is conducted by the Rector and 8 Professors and Instructors. The situation is of known salubrity, and the buildings commodious.

Pupils are received between 7 and 10 years of age at any time during the year. The course of study extends from the elements to thorough preparation for the Junior Class of College, for Mercantile or Mechanical pursuits.

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The Bishop of Maryland, in his address to the last Convention says—St. Timothy's Hall continues to maintain its high character, and increase the number of its inmates. The improvements in progress at the last Convention have been completed, and few establishments in the country can surpass the convenience, comfort, and perfect order now manifest in this. September 16—tf

THE CHURCH ALMANAC—JUST PUBLISHED, and now ready, the Church Almanac for 1849, with a new arrangement of the Calendar pages, showing the Lessons for each day, and a complete and accurate account of the General and Diocesan Institutions of the Church, together with an Alphabetical List of the Clergy. Orders to be addressed to

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Sept. 9. tf P. E. Tract Society, 20 John street.

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11.

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November 11—2t

A CANDIDATE FOR ORDERS, who has had some year's experience, and can give the best testimonials of capability, wishes to devote a few hours each week to teaching in some private family in the city. Terms—$48 for a course of 36 lessons. Address (post paid) X. Y., at this office. Nov. 4—2t

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November 4—tf

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Address E. F., at this office.

October 28.

TO PARENTS AND GUARDIANS.—Boarding School—Irving Institute, Tarrytown, New York—WILLIAM P. LYON, A. M. Principal. The Winter Term will open on the 1st of November next. The course of Study includes the whole range of English branches, together with thorough instruction in the preparatory Collegiate Studies, and in the French Language.

Circulars containing full information, at Clark & Austin's Bookstore, 285 Broadway. Oct. 14—3t

FOR SALE—Two Pews in St. John's Church, unsurpassed for eligibility, known as No. 65, *Middle Aisle*, and No. 39, *North side Aisle, (body pew.)* Apply to Mr. N. Quackenboss, 147 Hudson street, St John's Square, or to the Sexton. October 14—tf

LIFE ASSURANCE.—National LOAN FUND LIFE ASSURANCE SOCIETY, 26 Cornhill, London, and 71 Wall Street, New-York. Capital, £500,000 sterling, or $2,500,000. (Empowered by Act of Parliament,) 2d Vict.—Royal Assent 27 July, 1838. "A Savings Bank for the Widow and the Orphan." T. Lamie Murray, George Street, Hanover Square, Chairman of the Court of Directors in London.

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July 8—3m

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DIVIDENDS OF PROFITS are declared ANNUALLY upon all Life Policies which have settled two or more premiums; the profits draw interest at the rate of 6 per cent. per annum, and can be made available at once, to the extent of TWO THIRDS of their amount, where the party has paid his premiums in full.

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CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion. MISS AYRES, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; or of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift. Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall. Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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May 20—6 m HENRY PILCHER

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This Institution is pleasantly situated in a retired and healthy part of the country, and is easily accessible from New York by Mail. Steamboat, or Rail Road.

Terms—$75 per Session of 22 weeks.

The Winter Session commences on the first Tuesday of November next.

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REFERENCES.

Rev. Benjamin I. Haight, D.D., New York.
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Rev. Henry W. Mason, D.D., Easton, Maryland.
Rev. William C. Mead, D.D., Norwalk, Connecticut.
Rev. Ambrose S. Todd, D.D., Stamford, Connecticut.
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Joseph Corlies, " "

October 21.

SCHOOL.—MALE AND FEMALE BOARDING AND DAY.—The subscribers will open a School on the 16th of October, in a country Parish, at a short distance from this city, in which the elements of a thoroughly classical and scientific course of Education will be imparted.

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The Male and Female Departments of this School will be kept separate and distinct. For further information, address William H. Seely, 107 Broad street, New York.

October 14—4t

EPISCOPAL Collegiate Institute, Stapleton, Staten Island, Rev. T. Towell, A. M., Principal.

The Winter Session will commence on Monday, 30th of October inst. The patronage of parents who wish their children trained up in the principles of *sound Churchmanship*, with the advantage of the best teachers in the Classical, Mathematical, French, German, and Spanish Departments, is solicited. Boats run every hour from the city, and land within five minute's walk of the Institute.

References—Right Rev. W. H. DeLancey, D.D., Rev. William Berrian, D.D., Rev. Benjamin I. Haight, D.D., Rev. Edward Y. Higbee, D.D., Rev. C. W. Hackley, D.D., Rev. J. F. Schroeder, D.D., Rev. Joseph H. Price, D.D., Rev. W. Morris, Rev. Isaac Pardee. October 14—tf

FRENCH and ENGLISH Boarding School for Boys—corner of 86th street, and the Bloomingdale Road—Rev. S. Douglass, A. M., Rector.

This Institution, which has been in successful operation since the time of its establishment, will be open for the reception of pupils on Monday, the 18th of September. The locality is unsurpassed by that of any other school in the vicinity of the city; and it is the desire of the Principal to make the moral and literary advantages of the Institution equal to those which nature has given it. Parents who wish to secure a good school for their children are respectfully requested to visit the Institution and examine for themselves.

Circulars respecting terms, &c., can be obtained at the Bookstore of the Messrs. Appleton, No. 200 Broadway; and at the Office of the Churchman. Sept. 2—3m

TO Parents having young daughters to Educate—A Lady, a Member of the Episcopal Church, residing in a pleasant part of the country, about ten miles from the city, is desirous of devoting herself to the care and instruction of some three or four young girls, in company with her own daughter. At the time of their first admission, she does not wish them over twelve years of age; but having received them, she will carry on their education to the extent desired.

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October 14—4t

COLLEGE OF ST. JAMES—Washington County, Maryland. The next Session will begin on Monday, October 2d, on which day all the students are requested to attend punctually. New students may then present themselves for examination, and will be admitted into any class for which they may be qualified. Will also re-open on the same day. Pupils who have acquired the elements of English, and are twelve years of age, are received into the Grammar School, and prepared for admission into the College.

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August 12—8t

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SAMUEL HANNAY, Secretary.

MINTURN POST, M.D., Physician to the Com'y.

JOS. BLUNT, Solicitor. 501 Broadway.

May 22—tf

ORGANS—HENRY ERBEN, 172 Centre Street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

Two Grecians of 8 stops, 19 feet high, 6 feet 6 inches wide, and 3 feet 5 inches deep.

Two Gothic Organs of 4 stops, 8 feet high, 5 feet inches wide, 2 feet 6 inches deep.

A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

PARLOR FURNITURE.—The Subscribers having constantly on hand a general assortment of Parlor and Cabinet Furniture of their own manufacture, and of the latest Parisian styles, would invite the attention of their friends and the public generally to call and examine their stock before going elsewhere. Owing to the advantages which they possess over many others, they will be enabled to sell at the lowest cash prices.

Also Church Furniture made to order.

Pew Cushions either in Hair or Moss.

Pews stuffed and lined, &c. DIXON & STONEY.

Cabinet Makers and Upholsterers,

April 8—yly 555 Broadway, near Prince.